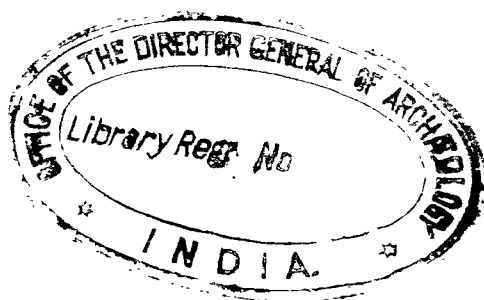


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Catalogue
OF THE
Arabic and Persian Manuscripts
IN THE
ORIENTAL PUBLIC LIBRARY

AT
BANKIPORE
12500

VOLUME VIII
(PERSIAN MSS.)

BIOGRAPHY, ROMANCES, TALES
AND
ANECDOTES

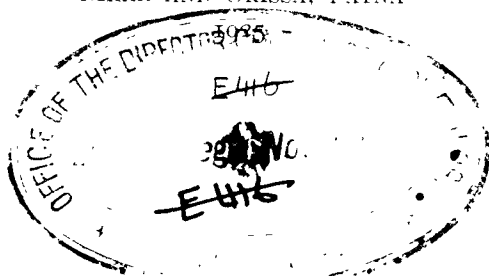
Prepared by
MAULAVI ABDUL MUQTADIR

Khan Bahadur

091.4727
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O. P. L. E.

PRINTED FOR THE GOVERNMENT OF BIHAR AND ORISSA
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BIHAR AND ORISSA, PATNA



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Caf 2-18 071.49271 ~~0.18~~ B.

PREFACE.

THE present is the eighth volume of the Catalogue of Arabic and Persian MSS. in the Oriental Public Library at Bankipore, and the sixth dealing with the Persian MSS. It contains notices of 120 MSS., which, added to the contents of the first five volumes, brings up the total to 768 MSS.

Of these 120 MSS., the first 77 belong to the important section, Biography. This section comprises a number of very rare works, including several early and very valuable *Tadkirahs* of the *Shaykhs* and poets of early times. The remaining 43 MSS. are arranged under the heading Romances, Tales and Anecdotes.

Manuscripts of special interest have been described in detail in the Catalogue; but particular attention may be invited to the following:—

No. 654. A very neatly written and correct copy (dated A.H. 1044) of Sayf-ud-Din's *Âsar-ul-Wuzarâ*, containing biographical notices of the most distinguished Wazirs from the earliest times down to the reign of Mirzâ Sultân Husayn Bâiqarâ (A.H. 873–911).

No. 659. An old and correct copy of the first part of Farid-ud-Din Attâr's *Tadkirat-ul-Auliya*, dated A.H. 724.

No. 660. Another old and neatly written copy of the same *Tadkirah*, dated A.H. 830.

No. 662. A very rare copy of *Şafwat uş-Şafâ* by Ibn-i Bazzâz, containing a detailed account of the life of the celebrated saint *Shaykh Şafi-ud-Din Ishâq*, the ancestor of the *Şafawî* Kings of Persia.

No. 663. An exceedingly valuable and beautifully written copy of *Majâlis-ul-Ushshâq*, containing a number of illustrations in the finest Persian style.

No. 671. *Kalimât-uş-Şâdiqîn*. A very valuable and rare work, containing biographies of saints who lie buried in Dihli.

- No. 673. A copy of Dārā Shikūh's Saffnat-ul-Auliya, revised and collated by the author himself.
- No. 676. Mir'āt-ul-Asrār. A rare and very valuable work on the lives of the renowned saints from the rise of Islām down to the ninth century of the Muhammadan era.
- No. 684. A very valuable copy of a portion of Taqī Kāshī's Taḍkirah of Persian poets, revised and collated by the author himself.
- Nos. 685-686. Urāṭ-ul-Āshiqin. An extremely rare and very extensive Taḍkirah of Persian poets by Taqī Auhādī, complete in two volumes.
- No. 690. A copy of the very rare third volume of Khwush-gū's Taḍkirah of Persian poets (سُغَنَةُ خُوشْغُو), containing notices of contemporary poets.
- No. 691. A copy of Azād Bilgīrāmī's Yad-i Baydā, partly in the handwriting of the author himself.
- No. 701. A rare copy of Gul-i Bana by Lachhmi Narāyan Shafiq on the lives of Persian poets, both Hindū and Muslim.
- Nos. 704-705. Khulāṣat-ul-Kalām by 'Alī Ibrāhīm Khān Khālil, containing biographical notices of those poets who wrote Maṣnawīs, with copious extracts from their works.
- No. 708. The first-half of the rare and extensive Taḍkirah of Persian poets (مصحف تراجم), by the same 'Alī Ibrāhīm Khān.
- No. 719. A rare Persian translation of the famous biographical dictionary of Ibn-i Khallikān.
- No. 722. A rare copy of the Khātimah of 'Abd-ul-Bāqī Nahāwandī's Ma'aṣh-i Rahimī.

Mainly on account of the great economy involved, it has been decided to print this and succeeding volumes of the Catalogue in Calcutta instead of in London, as formerly. This has necessitated a change in the arrangements made by the Government of Bihar and Orissa for supervising the preparation and publication of the volumes. Sir E. Denison Ross, Kt., C.I.E., Ph.D., under whose supervision the work of cataloguing the MSS. in this Library was first started, very kindly continued, even after leaving India in 1914, to pass the final proofs for the Press. This is no longer possible,

however, now that the printing is being done in Calcutta ; and the following are the arrangements under which the present volume of the Catalogue appears. It has been prepared by the Persian cataloguer, Khan Bahadur Abdul Muqtadir, who requires no introduction to those acquainted with the scholarly character of his earlier volumes. The volume has been carefully revised under the direction of Mr. J. A. Chapman, Librarian of the Imperial Library, Calcutta who, since Sir Denison Ross left India, has been responsible for the final revision (in India) of both the Persian and Arabic volumes of the Catalogue. The local supervision of the cataloguing work is, at present, in the hands of Mr. E. A. Horne, who, in the absence of Mr. Chapman on leave in England, has seen the present volume through the Press.

TABLE OF CONTENTS.

BIOGRAPHY.

	CHRIST.	Nos.	PAGE
Mir'ât-ul-Quds	649-650 .. .	1	

PHILOSOPHERS.

Aqwâl-ul-Hukamâ	651 .. .	3
-------------------------	----------	---

TRADITIONISTS AND LEARNED MEN.

Bustân-ul-Muḥaddiṣîn	652 .. .	7
Subḥat-ul-Marjân	653 .. .	16

WAZÎRS, AMÎRS, NAWWÂBS, KHÂNS, ETC

Aṣâr-ul-Wuzarâ	654 .. .	8
Ma'âṣir-ul-Umarâ (earlier version) .. .	655 .. .	11
Ma'âṣir-ul-Umarâ (second edition) .. .	656-657 .. .	13
Taḍkirah-i Sûbahdârân-i Awadh wa Haydarâbâd	658 .. .	15

SHAYKHS.

Taḍkirat-ul-Auliya	659-661 .. .	16
Ṣafwat-uṣ-Ṣafâ	662 .. .	20
Majâlis-ul-'Ushshâq	663 .. .	22
Rashahât-i Ayn-ul-Hayât	664 .. .	24
Tauḍih-ur-Rashahât	665 .. .	26
Akḥbâr-ul-Akhyâr	666-667 .. .	27
Akḥbâr-ul-Aṣfiyâ	668-669 .. .	29
Tarjumah-i Khulâsat-ul-Matâkhir .. .	670 .. .	31
Kalimât-uṣ-Ṣâdiqîn	671 .. .	34
Zubdat-ul-Maḡâmât	672 .. .	45
Safinat-ul-Auliya	673-674 .. .	47
Sakînat-ul-Auliya	675 .. .	49

	Nos.	PAGE
Mir'at-ul-Asrâr	676	50
Mir'at-i Ahmadi	677	63
Tatikh-i Qadrivah	678	66
Us'ul-ul-Maqsûd	679	68
Poets.		
Taḍkirat-ush-Shu'arâ	680-681	70
Tuḥfat-i Sâmi	682-683	72
Khulâsat-ul-Asl'at	684	73
Urâfû-ul-Âshiqin	685-686	75
Taḍkirah-i Tâhir Nasirabâdi	687	79
Kalimat-ush-Shu'arâ	688	81
Hamishah Bahâr	689	82
Safinah-i Khwushgû	690	83
Yad-i Baydâ	691	115
Guldastah	692	117
Riyâq-ush-Shu'arâ	693	118
Taḍkirah-i Husayni	694	121
Majma'-un-Nafâ'is	695-696	122
Sarv-i Azâd	697	123
Bâq-i Ma'âni	698	124
Safinah-i Ishrat	699	126
Khizanah-i Âmirah	700	127
Gul-i Ravnâ	701	128
Atashkadah	702	134
Anis-ul-Ahubbâ	703	135
Khulâsat-ul-Kalâm	704-706	137
Gulzar-i Ibrâhim	707	147
Shuhuf-i Ibrâhim	708	148
'Iqd-i Surayyâ	709	149
Taḍkirah-i Hindi	710	151
Taḍkirah-i Fârsi	711	ib.
Khulâsat-ul-Afkâr	712	152
Makhzan-ul-Garâ'ib	713-714	153
Safinah-i Hindi	715	155
Nishtar-i 'Ishq	716-717	157
Gulshan-i Bikhâr	718	158

✓ MISCELLANEOUS.

	Nos.	PAGE
Manzar-ul-Insân (Translation of Ibn-i Khallikân)	719	159
Majālis-ul-Mu'minîn	720-721	161
✓ Ma'āşir-i Raḥimî	722	163
Ma'āşir-ul-Kirām	723	166
Rawā'iḥ-ul-Mustafā	724-725	167

ROMANCES. TALES AND ANECDOTES.

Al-Faraj Ba d-ash-Shiddat (Translation)	726	170
Jamr-ul-Hikāyāt	727	171
Tûṭī Nāmāh	728-729	172
Nasīm-ur-Rabī'	730	173
Anwār-i Suhaylî	731	174
Latā'if-ut-Tawā'if	732-734	175
'Iyār-i Dānish	735-737	178
Zinat-ul-Majālis	738	179
Zubdat-ur-Rumûz	739	ib.
Aḥsan-ul-Hikāyāt	740	181
Bahār Dānish	741-742	182
Qiṣṣah-i Kām rūp	743	ib.
Qiṣṣah-i Salmān Fārsī	744	183
Riyāḍ-ul-Kamāl	745	184
Qiṣṣah-i Bakā'ulî	746	ib.
Qiṣṣah-i Mihr Jabīn wa Nayyar Afrūz	747	185
Nālah-i Andalib	748	186
Bûstān-i Khayāl	749-765	187
Qiṣṣah-i Sulṭān Maḥmūd	766	194
Alf Laylah (Translation)	767	195
Qiṣṣah-i Amīr Ḥamzah	768	196

ERRATA.

Page		Line	
17	..	11	.. “ Bashar Ḥâfi ” <i>should be</i> “ Bishr Ḥâfi.”
29	..	1	.. “ regna ” <i>should be</i> “ regnal.”
34	..	18	.. “ گبتی فروز ” <i>should be</i> “ گبتی فرو ”
43	..	31	.. “ 103 ” <i>should be</i> “ 104 ”; and the serial numbers that follow it <i>should be</i> increased by one.
51	..	24	.. “ Bustâmî ” <i>should be</i> “ Bistâmî.”
53	..	2	.. “ Ayd ” <i>should be</i> “ Zayd.”
56	{	2	.. “ Bashar ” <i>should be</i> “ Bishr.”
		24	.. “ Darânî ” <i>should be</i> “ Dârânî.”
		38	.. “ Dînâwarî ” <i>should be</i> “ Dînawarî ”
58	..	24	.. “ Qudayb ” <i>should be</i> “ Qadib ”
77	..	33	.. “ founded on ” <i>should be</i> “ on which is founded.”
103	..	8	.. “ Aksir ” <i>should be</i> “ Iksîr.”
126		20	.. “ اس ” <i>should be</i> “ س.”
146	..	35	.. “ ترجمہٴ چیل ” <i>should be</i> “ ترجمہٴ چیل حدیث ”
177	..	9	.. “ لطائف الظرایف ” <i>should be</i> “ لطائف الظرایف ”
171-195..			.. The page-heading (odd pages) <i>should be</i> “ Romances, Tales and Anecdotes.”

PERSIAN MANUSCRIPTS.

BIOGRAPHY.

CHRIST.

No. 649.

fol. 179 · lines 14 : size $7\frac{1}{2} \times 4\frac{1}{4}$: $5\frac{3}{4} \times 2\frac{1}{2}$.

مرآت القدس

MIR'ÂT-UL-QUDS.

The life of Christ, based on the Gospels.

Author — Padre Geronimo Xavier زهره ندمو خنبر .

Beginning —

دسم الله الاب و الابن و الروح القدس "و واحد عرآت" القدس كه دران
گدارش مي يابد داستان احوال عجب حذوت ايسوع كريسٲس و نين
پاره دعائم آسماني و معجزاتي بزرگ و در او - كفدار افدر خطاب زمين نوس *
چون آواره عجب عبادت مسيح نامد كرديد و در بومي زمين يواگندد
شد النج *

The author, a Jesuit, was a native of Navarre. He joined the Mission at Goa in 1571 and died there in 1617. See Zedler's Lexikon, s. v. Xaverius (Hier) ; Biogr. Univ. s. v. Xavier (Jérôme) ; Dorn. St. Petersburg Catalogue, pp. 243-246 ; Rien, i., p. 3 ; Ethé. Bodl. Lib. Cat. No. 364 ; Ethé. India Office Lib. Cat. Nos. 619-620 ; W. Pertsch, p. 57.

The work was edited with a Latin translation, by Louis de Dieu, under the title of "Historia Christi Persice," Lugduni Bat., 1639.

The same wrote a history of St. Peter, also edited by L. de Dieu, Lugd. Bat., 1639: lives of all the twelve apostles, written in 1609, a copy of which is mentioned by Uri, p. 270, a Persian translation of the Psalms: and the "Guide of Kings" addressed to Jahāngir in 1609: see *Bibliotheca Marsdeniana*, p. 395.

We are told by the author in the preface that the emperor Akbar desired him to write an account of Christ's life in Persian. Hence the composition. In the conclusion he says that he collected his materials from the Gospels at Āgrah, where he was assisted in his Persian translation by Maulānā 'Abd-u-Sattār bin Qāsim Lāhaurī مولانا عبد السطار بن قاسم لاہوری.

In the preface, fol. 4^r, he refers us for a detailed account of the subject to his other work *Amān-i-Haq Numā* آمان حق نما which, he says, he had then very nearly completed. The date and place of composition, given at the end of the preface, are Āgrah, 15 Urdi Bihisht A.D. 1602 = A.H. 1011 (wrongly written here 1612 هزار و شصت و دو) for in the conclusion he distinctly says that he completed the work at Āgrah in the forty-seventh year of Akbar's reign (A.D. 1602).

The work is divided into four chapters as follows. —

I. Christ's infancy: باب اول در طفولیت مسیح و پرورش باطن او, on fol. 4^r.

II. His miracles and teaching: باب دوم در معجزات و تعلیم او, on fol. 46^r.

III. His pains, sufferings and death: باب سوم در حقایق و محنتها و مرگ مسیح, on fol. 144^r.

IV. His resurrection and ascension: باب چهارم برخاستن مسیح از قبر و رفتن او بر آسمان, on fol. 164^r.

A good and correct copy, with marks of collation in some places. References to the Gospels and other works are noted in the margins in red. Written in beautiful Nasta'liq within gold and coloured ruled borders with an illuminated, now faded, head-piece. The headings are written in red.

The name داستان مسیح, by which the work is commonly known is written in red as a running title at the top of every other page.

Dated 19th Dulfarad, A.H. 1037.

Presented to the library by Sayyid Şafdar Nawwab of Patna.

No. 650.

fol. 37 : lines 19 (in 4 coll.) : size $8\frac{1}{4} \times 5\frac{3}{4}$; $6\frac{1}{2} \times 3\frac{1}{2}$.

The same.

An incomplete copy of the preceding work.

The beginning of this copy is different from that of the above. It begins thus —

بِسْمِ اِز سَاتِيْشِ اَفَرِيْدَكَرِ دُو جَبَانِ وَ نَمَجِيْدِ شَاعِ دِرْ مَالِدْگَانِ اَلِيْمِ *

The first line on fol. 2^v of the above copy corresponds with the sixth on fol. 2^v of the present. It breaks off in the middle of the first-half of Chapter II. with the line corresponding with line 12. fol. 71^a, line 12. of the preceding copy.

Written diagonally in small Nasta'liq on thin, but good paper, within three gold-ruled columns with an illuminated head-piece.

The title *دستور دین* is found here on fol. 1^v.

The copy has numerous clerical errors.

Dated A.H. 1013.

Scribe : *عبد الرزاق قندماری* .

It may be remarked here that the general appearance of the MS. the hand-writing and the illumination at the beginning lead us to suppose that the copy was written in, or immediately after, the 18th century, and that the date, A.H. 1013, is spurious.

PHILOSOPHERS.

No. 651.

fol. 53 : lines 17 : size $9\frac{1}{4} \times 5\frac{1}{4}$; $6\frac{1}{4} \times 3\frac{1}{2}$.

اقوال حکما

AQWÂL-I HUKAMÂ.

Biographies of ancient and modern philosophers and wise men, being an abridgment of Maqṣûd 'Alī Tabrizi's (مقصود علی تبریزی)

Persian translation of Maulānā Shams ud-Dīn Muḥammad Shahrāzūrī (not Subrawardī, as wrongly stated by Ethé, India Office Lib. Cat., No. 614) Tārīkh ul-Hukamā تاريخ الحكماء.

Beginning:--

سببش و ستادش حکیمی را که اول نبی اوست و بعد از دینش
جلال او علمای اقلان آید *

The Arabic original, تاريخ الاشراف و روعة الافراج في توارىخ الحكماء was written by Shahrāzūrī about A.H. 600 = A.D. 1203, and consists of two parts, treating respectively of the ancient and the Muslim Philo-sophers. A complete copy is noticed by Ahlwardt, Berlin Cat., No. 10,055, and another by Sachau, Chronologie, Orientalischer Völker, p. 1. A copy of the first part is described in the Leyden Catalogue, No. 1488.

The Persian translation was made by Maḥmūd 'Alī Tabrizī, in A.H. 1011 = A.D. 1602, according to Ethé (India Office Lib. Cat., No. 614) at the request of Sultān Salīm Shāh (afterwards Jahāngir) in Akbar's reign, but according to Rieu, Suppl. No. 100, by order of Shāh 'Abbās.

The title of the work and the name of the author are not given in our text, but in an endorsement on the fly-leaf at the beginning it is called Aqwāl-i Hukamā حکما یا قوال حکما. It seems to be identical with the تاریخ حکما (also called قول حکما of Munshī Mir Sayyid Sadr ud-Dīn bin Mir Muḥammad Ṣādiq bin Mir Muḥammad Amm منشی میر سید صدر الدین بن میر محمد صادق بن میر محمد امین, a copy of which is noticed in Ethé, India Office Lib. Cat., No. 618.

Contents:--

Preface, dealing with the use of philosophy, with the ancient Greeks, and their philosophers, fol. 2^a.

Part I. Account of the ancient sages as follows:--

Adam, Shīṣ and Idris, fol. 4^a.

Enl, son of Idris and اسکلپوس (Aesculapius), fol. 8^a.

انکاذ فلس (Empedocles), and قیثا عورس (Pythagoras), fol. 8^b.

سقراطیس (Socrates), fol. 10^a.

افلاطون (Plato), fol. 14^a; ارسطو (Aristotle), fol. 15^b; انکسا عورس

(Anaxagoras), fol. 16^b; تافرسطیس (Theophrastus), fol. 17^a; اودیموس

(Eudæmus) and اسکیلوس (Aeschylus), fol. 17^b; دیمقراطیس (Demo-

critus), فانس (Cænusius) ارستپیس (Aristippus) and فلوطر خس (Plu-

tarchus), fol. 18^a; سقیداس (Suidas), اسکندر افروندسی (Alexander

Aphrodisiensis); *Shaykh* Abū 'Alī Ibn-Iskandar *Shaykh* Yūnānī, Zarādušt, دیوجانس کلنی (Diogenes Cynicus), fol. 18^b; بقراط (Hippocrates), fol. 20^b; 'ومروس (Homerus), fol. 21^a; سولون (Solon), fol. 22^a; زنون read زنون (Zeno), fol. 23^a; اسکندر ذی القدر (Alexander), fol. 23^b; بطلمیوس (Ptolemaeus), fol. 26^a; عمادریس, fol. 27^b; عریقوریوس (Gregorius) and باسلیوس (Basilius), fol. 28^a; لقمان, fol. 28^b; جالینوس (Galenus), fol. 32^a.

Part II, beginning on fol. 35^a—

Hunayn bin Ishāq, with the *Kunyah* Abū Zayd, of Bagdād, the first to translate Yūnāni books into Arabic, fol. 35^a.

Ishāq bin Hunayn, a friend of Muktafi, skilled in astrology, on which he wrote several works, fol. 36^a.

Muhammad bin Dikariyā, well versed in کیمیا (Chemistry), fol. 36^a.

Abū 'Uṣmān Sa'īd bin Ya qūb Dimishqī, well versed in Arabic and Yūnāni, fol. 36^b.

Abul Khayr bin Bihnam of Bagdād, known as بقراط دوم or Hippocrates II, who embraced Islam in his old age, fol. 36^b.

Abū Naṣr Fārābī, fol. 37^a. Yahyā Nahwī, entitled نظریع, a Christian who wrote two works on Christianity, for which he received 2,000 *dinars*, fol. 38^a.

Abū Sulaymān Muḥammad bin Mas'ūd Bustī, who wrote the *Ikhwānuṣ Ṣafā*, consisting of fifty-one treatises, with the assistance of Abul Ḥasan 'Alī bin Harīm Zanjīm (here رنجایی), Abū Aḥmad Nahrajūrī, 'Awfī, and Zayd bin Raf'ah, fol. 38^a.

Abū 'Abd Ullah Babuh, versed in logic and author of a treatise on الکسیر, fol. 38^a.

Ya qūb bin Ishāq, a mathematician, مهندس, and Abū Zayd Balkhī, fol. 38^a.

Abul Faraj Tayyib and Abul Qāsim Kirmānī, fol. 39^a.

Abū Ḥamid bin Ishāq and Abū 'Alī bin Hayṣam (known as the 'Second Ptolemaeus'), fol. 39^a.

Abū Sahl Kūfī, Ibn 'Alam Bagdādī, and 'Alī bin Ḥusayn, with the *Kunyah* Abul Faraj, fol. 40^a.

Abū Sahl Masīhī, Bahman Yār bin Marzban, and Abū Maṣṣūr Ḥusayn bin Tāhīr of Istahān, fol. 40^a.

Abd-ul-Wāḥid Jūrjāni and Abul Ḥasan Aṣrī, fol. 41^a.

Abul Qāsim 'Abd-ur- Raḥmān bin Abī Ṣādiq, fol. 41^b.

Abul Ḥasan 'Alī Nasawī and 'Umar Khayyām, fol. 42^a.

Abū Hātim Muzaffar Isfarā'īnī, Abū'l 'Abbās (ابو محمدی), Qādī Zayn-ud-Dīn bin Sahlān Sāwajī, and As'ad Mahnī, fol. 42^b.

Tāj-ud-Dīn bin 'Abd-ul-Karīm Shāra-stānī, Abul Ḥasan Tabīb Baǧdādī, Ishāq bin Mahārīb Qummi and Abū Ja'far bin Bābwayh, fol. 43^a.

Ṣāhib bin 'Amr and Abū 'Alī Ahmad bin Muhammad Maskawayh, fol. 43^b.

Abū'l Qāsim Ḥasan bin Fadl, Abū'n Nāṣi, Abū'l Ḥasan Jawshamī, and Abū Muhammad Bukhārī fol. 44^a.

Abū'l Barakāt Baǧdādī, Bahā-ud-Dīn Abū Muḥammad (حسری) Muhammad Hārīṣī Sarakhsī, and Mahmūd Khwārazmī, fol. 44^b.

'Abd-ur-Rahman Khāzīm 'Allāmī, Muḥammad bin Ahmad Bayhaqī, and Abū Rayḥān Muḥammad bin Ahmad Birūnī, fol. 45^a.

Abū'l Ḥasan 'Awfī, Abū 'Alī 'Isā, and Shaykh Abū 'Alī Ḥusayn bin 'Abd U'llah Bukhārī fol. 45^b.

Abul Fath Bustī and Abū'l Ḥasan Muhammad bin Yūsuf 'Āmirī, fol. 47^a.

Zayn-ud-Dīn Ismā'īl Jurjānī, fol. 48^a.

Abū Sulaymān Muhammad bin Tāhīr Sijistānī, fol. 48^b.

Ibn Sayyār and Abū'l Ḥasan ibn Harūn, fol. 49^a.

Alī bin Zayn Ṭabarī and Alī bin Shāhāk, fol. 49^b.

'Isā bin 'Alī Jarrāh and Fakhr-ud-Dīn Muhammad bin Ḥusayn ur-Rāzī, fol. 50^a.

Shihāb-ud-Dīn Abū'l Futūḥ Yahyā Suhrawardī, fol. 50^b.

Written in fair Nasta'liq within gold and coloured ruled borders with an illuminated head-piece.

Some folios at the beginning are included in new margins.

The ink has corroded the paper.

Not dated. 18th century.

TRADITIONISTS AND LEARNED MEN.

No. 652.

foll. 96 : lines 21 : size $10\frac{1}{2} \times 6\frac{1}{2}$: $8\frac{1}{2} \times 4\frac{1}{2}$.

بستان المحدثين

BUSTÂN-UL-MUHADDISÎN.

'The Garden of Traditionists.' Biographical notices of eminent traditionists with bibliographical accounts of their works.

Author: 'Abd-ul-'Azîz Dihlawi عبد العزيز دہلوی

Beginning —

الحمد لله حق حمده و صلوة و السلام على كمالين الخير

Maulanâ Shâh 'Abd-ul-'Azîz, son of the celebrated saint and scholar Maulanâ Shah Wali Ullah of Dihli, is the author of the well-known commentary on the Qurân, entitled Tafsir-i-Fath-ul-'Azîz, and of several other works. He died on 7 Shawwâl, A.H. 1277 = A.D. 1824.

The author deals with those works on Hadîş which are generally cited as authorities by other authors.

The work has been lithographed at an Indian Press 1824 (the name of the place is not given).

Written in Indian Ta'liq

Not dated. Apparently the middle of the 19th century.

No. 653.

foll. 112 : lines 12 : size $12\frac{1}{2} \times 7\frac{1}{2}$: $8 \times 4\frac{1}{2}$.

سبحة المرجان في اثار هندوستان

SUBĤAT-UL-MARJÂN FI ÂŞÂR-I
HINDÛSTÂN.

An incomplete copy of a Persian translation of Azâd Bilgrâmî's Subhat ul-Marjan.

Translator — Sayyid Shams-ud-Din Husam ul Husayni Banârasî
سيد شمس الدين حسنى بنارسى

Beginning —

حداندر که رف دو جهان است بدیش خراج از لطف و بیدان است

Gulām 'Alī Azād has been repeatedly mentioned in connection with other works of his. See No. 423.

From an anonymous note at the end of the copy we learn that the translator was in the service of Mahārāj Īsān Parshād (Rājāh of Banāras), 1869 = A.H. 1286, at whose order the translation was made. He was a pupil of his uncle 'Abd Ullāh Banārasī and was buried by the side of his father Shāh Wāris 'Alī.

The translation begins with a versified introduction in which the translator praises the Rājāh briefly, and says that he translated the work at the Rājāh's order.

The work is divided into four sections فصل

I. fol. 6^v. On the pre-eminence of Hindūstān based on Hadis and Taisir. فصل اول در بیان آنکه آنکه است ذکر محمد در تفسیر و حدیث

II. fol. 50^v. Notices of the 'Ulamā of Hindūstān. فصل دوم در ذکر علمای هند. It ends with a detailed account of the author.

The third and the fourth sections treating respectively of the beauties of speech 'کلام در خوشبختی' and 'Love' 'عشق و معشوقان' are wanting.

Written in a beautiful and clear Nasta'liq.

Not dated. A modern copy.

WAZÍRS, AMÍRS, NAWWÁBS, KHÂNŠ, ETC.

No. 654.

fol. 227; lines 46; size $9\frac{1}{2} \times 6\frac{1}{2}$ — $7\frac{1}{2} \times 4\frac{1}{2}$

آثار الوزر

ÂŞÂR-UL-WUZARÂ.

Biographical notices of the most celebrated Wazirs from the oldest times down to the reign of Mirzā Sultān Husayn Bāiqarī, who reigned from A.H. 873-911 = A.D. 1468-1505.

Author : Sayf-ud-Din Hājī bin Nizām-ul-Faḥl (Ethe. in his Bodl. Lib. Cat., No. 347, reads 'Aqlī). سب الدين حاخى بن نظام الفضلى .

Beginning :—

شرایف حکمیدات حضرت بادشاهی را که در ایجاد کائنات بشریک
و وزیر مکنز دکنست الخ

The author wrote this work for his patron, the great Wazīr Khawājah Qiwām-ul-Din Nizām-ul-Mulk ul-Khawāṭir, with praise of whom the work concludes. According to a statement of the author on fol. 225¹, this great statesman accompanied Sultan Abū Saīd Miẓā (A.H. 854-873 = A.D. 1450-1468) in an expedition to Irāq and Aḍarba'ijān in A.H. 871 = A.D. 1466 and was appointed Governor of Qum and Ray in A.H. 873 = A.D. 1467. We further learn from a passage on fol. 226¹ that in A.H. 875 = A.D. 1469 he was raised to the office of Wazīr by Sultan Husayn Bāiqura.

It would appear from the preface that long before the composition of the present work the author had collected in a *Maḥmūdāt* the writings of great kings, saints, 'Ulama and Wazīrs, which was very much appreciated by the author's patron. The author then observes that as there was no work dealing with the lives of Wazīrs, he wrote the present work for his patron. He enumerates the following as forming the basis of his composition—

تاریخ امام محمد جریز طبری ، - شہنامہ فردوسی ، - جامع الحکایات -
کتاب موج بعد شدہ ، - جامع التواریخ ، - ترجمہ یمینی ، - عنایات خواجہ
ابو بصیر مسکنی کہ از مصنفات ابوالفضل یمینی است ، - تاریخ
سلجوقی ، - تاریخ جہانگشاہی حویلی ، - مجمع الاسماء ، - فارس نامہ ،
ظفر نامہ ، - تاریخ آل عظمیٰ ، - تاریخ کرمان ، - تاریخ نسیم السکار ، -
رسالہ سوانح (تواریخ) امکار رشیدی—

Besides the above works the author also mentions رسالہ مولانا (fol. 24¹) and تاریخ بنی عباس مولانا محمد بن سعدوس (fol. 65¹).

As in the Bodl. Lib. copy, the date of composition given here (fol. 223¹) is A.H. 803 = A.D. 1400, which, as shown by Dr. Ethe, is a mistake for A.H. 883 = A.D. 1478. It seems probable that the source of this and the copy in the Bodl. Lib. was the same.

The work is divided into two *Maḥalabs*. *Maḥalah* I. treats

Bodl. Lib. Cat. No. 347; Ethé, India Office Lib. Cat. No. 621; and Browne, Cambridge Univ. Lib. Cat., p. 187. It may, therefore, be concluded that the author did not finish his task.

A correct copy. Occasional emendations and marginal notes, found throughout the copy, suggest that the MS. was revised and collated. Many dates, not given in the original text, are noted in the margins in a later hand.

Written in beautiful learned Naskh with the headings and the Arabic passages in red.

Dated 10 Rabi' I. A.H. 1044.

Scribe: این درویش امامعلی شیخ حسن علیحق به سلسله کبریه.

The seals on the fly-leaf at the beginning have been effaced.

No. 655.

fol. 301; lines 21; size $11\frac{1}{2} \times 7\frac{1}{4}$; $9 \times 4\frac{1}{2}$.

مآثر الامراء

MA'ÂSIR-UL-UMARÂ.

The earlier version of the great biographical dictionary of the famous *Amirs* of the Indian empire from the beginning of Akbar's reign to the time of composition, arranged alphabetically.

Author: Nawwâb Şamsâm-ud-Daulah Şah Nawâz Khân Şahîd Khawâh Aurangâbâdî نواب صمصام الدوله ملا نواز خان شهيد خواهي اورنگ آبادي.

Şah Nawaz Khân, originally named Abd ur-Razzâq, belonged to the Sayyid family of Khawâf, which had come to India during the reign of Akbar, and several members of which held distinguished offices under the Indian Timurids. He was born on the 28th of Ramadân, A.H. 1111 = A.D. 1700, in Multân, of which place his grandfather, Muḥammad Kâzım Khân, was the Diwân. In his early life he repaired to Aurangâbâd and soon after was introduced to the court of Nizâm ul-Mulk Âşaf Jah, who made him the Diwân of Berâr in A.H. 1145 = A.D. 1732. In A.H. 1150 = A.D. 1737, when Âşaf Jah went to Dihli and left his son, Naşir Jang, behind as his deputy, the latter made the author Diwân of his own office as well as royal Diwân. When Âşaf ud-Daulah returned to the Deccan, and Naşir Jang opposed him, the author took sides with

the latter, and fought for him in the battle which took place in A.H. 1154=A.D. 1741. Having thus incurred the displeasure of Āṣaf Jāh, the author went into retirement during which he occupied himself in writing the present work. He spent five years in this way, when Āṣaf Jāh re-instated him in the Diwān of Berār. A.H. 1160=A.D. 1747. His return to duty, we are told, did not permit him to complete the work. When Nāsir Jang succeeded his father, he made the author his Diwān. In A.H. 1165=A.D. 1752, the author entered the court of Ṣalābat Jang, and was appointed Sūbahdār of Haydarābād. He lost this appointment, but when Ṣalābat Jang came to Aurangābād, he made the author Prime Minister, and honoured him with the rank of seven thousand, together with seven thousand horse, and the title of Samsām ud-Daulah. He held the post for four years, during which time he rendered valuable service to the State. He defeated Raghū Bhensla, and took five laes of rupees as tribute; imprisoned Surja Rāo, the Zamindār of Narmal, and confiscated his territory; took fifty lakhs of rupees from the Rājah of Maysūr as tribute; helped Rāo Bālājī against the Afghāns, and afterwards enlisted on the side of the French against the English. He held the post of Diwān till A.H. 1170=A.D. 1757, when the discontented soldiery, their pay having fallen into arrears, rose against him and compelled Ṣalābat Jang to appoint Āṣaf Jāh's son, Basālat Jang, in his place. This hastened his downfall. He fled to the fort of Daulatābād, and his property worth lakhs of rupees, was confiscated to the government. In Rajab, A.H. 1171=A.D. 1758, he was put under arrest at Aurangābād by Haydar Jang, and on the 3rd Ramadān of the same year was murdered by the French soldiers under Bussy, or, as some say, shot dead by that general himself.

We learn from the preface that after Samsām ud-Daulah's death the Ma'āshir ul-Umarā, which he had left in the rough, was lost in the sack of his house. The famous Gulām Ah Āzād repeatedly mentioned in this Catalogue (see Nos. 423, 691, 697, 700, etc.) an intimate friend of the author, and attached to him as secretary, recovered the missing work after a prolonged search; arranged the scattered portions, and edited it, adding a preface, an account of the author's life, and four biographical notices extracted from his own work, Sarw-i Āzād (see No. 697). An English translation of the author's life, as given by Āzād, was published in the Quarterly Oriental Review, vol. iv., pp. 267-288.

Full particulars of the work and the author will be found in the editor's account, fol. 2^a; Morley, Descrip. Cat., p. 101; Elliot,

History of India, vol. viii., pp. 187-191. See also Rien, i., p. 339; Ethé, Bodl. Lib. Cat., Nos. 166 and 167; E Blochet, i., p. 372; Ethé, India Office Lib. Cat., Nos. 622-628.

The author's life by Gulām 'Alī Azād, fol. 2^a, beginning:—

نواب عمصم الدولہ — رحمہ اللہ تعالیٰ - ذمہ اعلیٰ وی عیر
عبد البرزاق است و اعلیٰ از اعدای سادات خواب الخ .

The author's preface, on fol. 8^a, beginning:—

الحمد لله و سلام على عباده الذين اصطفى - انا بعد عرض عید ارد
مفیر عبد البرزاق التتسبلی الخوافی التورنگبادی که از مبدای سن رشد
و تمیز الخ .

The present MS. comprises 287 lives, beginning with خان 'دم خان', fol. 9^a, and ending with خان حسینی, fol. 300^a.

Written in a scholarly Nasta'liq.

Not dated. Apparently first half of the 19th century.

There are two mutilated notes on the title-page. A seal bearing the inscription ابو احمد خان, appears on the top of the same page, and is followed by a note recording the price of the MS. as fifty rupees.

No. 656.

fol. 207; lines 27; size 12 × 7½; 8½ × 4½.

مآثر الامرا

MA'ÂSIR UL-UMARÂ.

The second edition of Shah Nawâz Khân's Ma'âsir ul-Umarâ, revised and enlarged by his son 'Abd ul-Hayy, in two separate volumes.

VOLUME I.

Begins with the author's life by Gulām 'Alī Azād after the following introductory lines:—

مصنف این کتاب مستطاب که نامید غلام علی آزاد دکنبراعی مودت
و محبت فرلوان داشتند بعد تکمیل این اوراق قبل ازین که از تزیین فارغ

شدند داعیه حق را لیک اجابت گفتند غیر مدبور بحصول مسوده
مصنف مرحوم که از اوراق پیش بدود بسک نزدیک کشیدند و حال
مصنف مرحوم که هنوز بپس نگذیر دیافند بود بدین افزودند و می شد *

At the end of the second volume Abd ul-Hayy gives a short account of his own life and some specimens of his verses. We learn that he was born in Aurangābād, A.H. 1142 = A.D. 1729. He devoted his early life to the pursuit of learning, and in A.H. 1162 = A.D. 1748 was raised to the rank of *Khān* by Nāṣir Jang, and appointed *Diwān* of Berār. In the time of Salābat Jang he was made Governor of Aurangābād and the fort of Daulatābād. Later on he attracted the notice of Nawwāb Nizām ul-Mulk Nizām ud-Daulah, from whom he received first the post and title (*Šamsām ud-Daulah*) of his father, and subsequently the title of *Šamsām ul-Mulk*. He was still in the Nawwāb's service at the time of writing this work. He adopted the poetical title *Šārim*, صارم.

From the concluding portion of *Shāh Nawāz Khan's* life by Gulām 'Alī Āzād, we learn that 'Abd ul-Hayy's title was originally *Shams ud-Daulah Dilāwar Jang*. In the *Suhuf-i Burāhīm* he is called *Samsām ul-Mulk Dilāwar Jang*.

According to a note found at the end of the British Museum copy (*Rien. Add. 21, 470*, p. 341), 'Abd ul-Hayy died at the fort of Kanlas on the 15th of *Jumāda I.* A.H. 1196 = A.D. 1781, and was buried in his own garden at Haydarābād.

Gulām 'Alī 'Āzād, in his *Khizānah-i 'Āmirah*, p. 296, speaking of 'Abd ul-Hayy in the present tense says that he first adopted the *takhallus* *Wiqār*, وفقار, but subsequently changed it to *Šārim*, صارم.

This revised edition has been printed in three volumes in the *Bibl. Indica Series* Calcutta, 1888-1891. An English translation of the work, by H. Beveridge, is appearing in the same series.

From the preface in the printed text we learn that after Gulām 'Alī Āzād had finished with the work, Abd ul-Hayy recovered other portions of his father's MS., and began in A.H. 1182 = A.D. 1768 to prepare this considerably enlarged edition comprising, as he says, 730 notices. He enumerates thirty works as those on which he based his edition, and says that it was completed in A.H. 1194 = A.D. 1780.

C. Stewart, in his *Catalogue*, p. 19, makes a curious mistake regarding the authorship of the *Ma'āshir ul-Umara*, reversing the relation of father and son.

The preface by 'Abd ul-Hayy, found in almost all the copies of his edition, is not in the present MS. The author's preface is however given in fol. 7^b.

This first half of the work, comprising 193 lives, and beginning with **خان ادم خان** on fol. 9^a, ends with the letter Sin, the last name being **سر بلاد خان**. The names are arranged in alphabetical order.

No. 657.

fol. 208; lines and size same as above.

VOLUME II.

The second half of 'Abd ul-Hayy's edition of *Ma'asib ul-Umara* comprising 250 biographical notices.

It begins with **میرزا محمد خان** and ends with **بلذک نوش خان بهادر**.

Both volumes are written by the same scribe in fair Naskh within gold and coloured ruled borders with the headings in red. Each volume has an ordinary illuminated head-piece.

Not dated. Apparently the latter half of the 19th century.

No. 658.

fol. 184; lines 11; size $7 \times 4\frac{1}{2}$; 5×3 .

تذکرہ مولد داران اودہ و حیدر آباد

TADKIRAH-I-ŞÛBAHDÂRÂN-I-AWADH WA HAYDARÂBÂD.

The title is taken from an endorsement on the fly-leaf. The work consists of the portion of the *Khizânah-i-Âmirân* (see No. 700) devoted to the account of Āṣaf Jāh, his sons and other contemporary Nawwâbs, corresponding to fol. 26^b, line 1 to 98^a of the *Khizânah*. Foll. 177^b–184^a contain the biography of Azad corresponding to foll. 98^b–101^a of the *Khizânah*.

Written in fair Nasta'liq.

Dated 8th Duḥijjah, 1203.

The following note in the hand-writing of H. Blochmann is found on the fly-leaf at the beginning:—

"The Súbahdárs of Audh and Haïderábád. An extract from the *Khuzānah-i-Ámirāh* by Ghulām Ali Ázād.

J. H. Blochmann, 1870 "

The title-page bears the signature of Francis Gladwin.

SHAYKHS.

No. 659.

foli 273 : lines 19 : size $9\frac{1}{2} \times 6\frac{1}{2}$: $6 \times 4\frac{1}{4}$.

تذكرة الاوليا

TADKIRAT-UL-AULIYĀ.

A very old and exceedingly valuable copy of the *first part* of the famous *Tadkirat ul-Auliya* of Farid-ud-Din 'Attār (*d.* A.H. 627 = A.D. 1229), containing notices of eminent saints and Sūfis belonging mostly to the first three centuries of the Hijrah.

Beginning --

الحمد لله الجواد بتدلى انواع المعمل المذنب بشرف المذنب العظم

المحمود الشيخ *

The author, who has been mentioned under Nos. 46-52, begins the work with a doxology in Arabic, followed by a preface in Persian in which he sets forth the object of the work.

Most copies of the *Tadkirat-ul-Auliya* comprise seventy to seventy-two biographies, and these are known as *Part I*; but some have a Supplement, called *Part II*, containing usually from twenty to twenty-five notices of eminent Shuykhs of a later period. This old copy of the *first part*, dated A.H. 724, differs from other copies in the arrangement as well as in the number of the articles. It contains seventy-seven notices, the last five of which in other copies are placed in the second part.

The text, which is archaic both in wording and in spelling, is of unique authority, and as written within a century of the author's

death, may be regarded as the most trustworthy transcript of his work

As the order in our copy is different from the order of other copies, and as the names are spelt differently, the saints noticed may be enumerated as follows:—

1. Ja'far Sâdiq, fol. 7^a. 2. Uways Qarawî fol. 10^a. 3. Ḥasan Baṣrî, fol. 15^a. 4. Mâlik Dmâr, fol. 24^b. 5. Muḥammad Wâṣi' fol. 28ⁱ. 6. Ḥabîb 'Ajami, fol. 29^b. 7. Abû Ḥâzim Makki, fol. 32^a. 8. 'Atbah bin Gulâm, fol. 33^a. 9. Râbi'ah 'Adawîyyah, fol. 34^a. 10. Fuḍayl 'Iyâd, fol. 42^a. 11. Ibrâhim Adham, fol. 47^b. 12. Bashâr Ḥafî, fol. 56ⁱ. 13. Du'nûn Miṣrî, fol. 60^a. 14. Bâyezîd Bîstâmî, fol. 68. 15. 'Abd Ullah Mubâarak, fol. 90^a. 16. Sufyân Sawrî, fol. 94^b. 17. Abû 'Alî Shaiq, fol. 98^b. 18. Abû Ḥanifah Kûfî, fol. 101. 19. Imâm Shâfi'î fol. 105^a. 20. Aḥmad Ḥanbal, fol. 108^a. 21. Dâ'ûd Tâ'î, fol. 111^a. 22. Ḥârîṣ Muḥâṣibî, fol. 113^b. 23. Abu Sulaymân Dârânî, fol. 115^a. 24. Aḥmad Simal (Ethé, Bodl. No. 1051, reads Muhammad Simâk), fol. 119^b. 25. Muḥammad bin Aslam Tûsî, fol. 120^a. 26. Aḥmad Ḥarb, fol. 121^a. 27. Ḥâtim Aṣam, fol. 123^a. 28. Saḥl bin 'Abd Ullah, fol. 126^b. 29. Ma'rûf Karkhî, fol. 135^a. 30. Sarî Saqatî fol. 137^b. 31. Faṭḥ Maṣṣilî, fol. 142ⁱ. 32. Aḥmad Hawârî, fol. 143^b. 33. Aḥmad Khidrawayh, fol. 144^a. 34. Abû Turâb Nakhshabî fol. 137^a. 35. Yahyâ Marâd, fol. 149. 36. Shah Shujâ' Kirmânî, fol. 157^a. 37. Yûsuf bin-ul-Husayn, fol. 159. 38. Abû Hafs Ḥaddâd, fol. 163^a. 39. Hamdûn Qassâr, fol. 168. 40. Maṣṣur 'Ammâr, fol. 170^a. 41. Aḥmad bin 'Asîm Antâkî, 172^a. 42. 'Abd Ullah Khubayq¹ (in the heading it is written as حمى but in the body حمق : in the following copy خنق : in the third copy خنم ; Ethé, India Office Copy No. 1051, has Ḥaḥîq حمق fol. 173. 43. Junayd Baḡdâdî, fol. 174^a. 44. 'Amr bin 'Uṣmân Makki, fol. 192ⁱ. 45. Abû Sa'id Kharrâz, fol. 194^a. 46. Abul Husayn Nûrî, fol. 197^a. 47. Abû 'Uṣmân Ḥirî (so in the third copy: this copy and the next have خورى, fol. 202^b. 48. Abû Muḥammad Ruwaym, fol. 203^a. 49. Ibn 'Atâ, fol. 208^a. 50. Abû 'Abd Ullah bin ul-Jallâ (so in the following two copies: but here bin-ul-Jalâl), fol. 212^a. 51. Ibrâhim bin Dâ'ûd Raqqî, fol. 213^a. 52. Yûsuf Asbât, fol. 213^b. 53. Abû Ya'qûb Nahrajûrî (in the following two copies, Abû Ya'qûb Ishâq Nahrajûrî), fol. 215^b. 54. Samun Muhibb, fol. 216^a. 55. Abû Muḥammad Murtarîsh, fol. 218. 56. Abu 'Abd Ullah Muḥammad bin Faḍl, fol. 219^a. 57. Abul Husayn Bushanjî, fol. 220^b. 58. Muḥammad bin 'Alî ut-Tirmidî, fol. 221^a. 59. Abû Bakr Warrâq, fol. 226^b. 60. 'Abd

¹ So in Hkhtayan ut-Ratiq, Library copy, fol. 69^a.

No. 660.

fol. 360 ; lines 17 ; size $9\frac{3}{4} \times 6\frac{1}{4}$; 7×4 .

The same.

Another copy of the *first part* of 'Attâr's Tadkirat-ul-Auliya, beginning as No. 659.

The index at the beginning comprises seventy-four names, of which nine are added in a later hand. The text has only seventy-two notices.

Like most other copies, it begins with Ja'far Ṣâdiq and ends with Muḥammad Bâqir.

Written in neat and beautiful Naskh within red-ruled borders. The headings are written in large characters, and the Arabic passages in red.

The colophon is dated 16 Jumâda I, A.H. 830.

Scribe : بخدی شاه بن علیانشاه الساجی.

No. 661.

fol. 365 ; lines 17 ; size $10 \times 6\frac{1}{4}$; $6 \times 3\frac{1}{2}$.

The same.

A very correct and beautifully written copy of the *first part* of 'Attâr's Tadkirat-ul-Auliya, containing notices of seventy-three saints. It begins with Ja'far-i-Ṣâdiq and ends with Muḥammad Bâqir. Throughout this valuable copy the meanings of difficult words, as well as notes and explanations, are given in the margin, but some of them, unfortunately, have been cut off by the binder, for instance, on fol. 53^b.

The colophon is followed by two notes, both of which are undated and anonymous. The writer of the first says that he collated and corrected the copy to the best of his ability, while the second says that the copy was collated four times و ثلاثاً و رابعاً.

One or two folios are missing after fol. 1^a, and the whole of the preface (excepting the first ten lines of the Arabic doxology), together with the portion of the index giving the first six names, is wanting.

Written in a beautiful neat *Naskh* within gold and coloured-ruled borders, with an illuminated 'Unwân. The headings and Arabic passages are written in gold and blue. The index occupies fol. 2^a-4^r.

The name of the person for whom the copy was prepared has been rendered illegible.

Dated Thursday, Rabī' I. A.H. 939.

No. 662.

fol. 442: lines 17: size 14 × 9: 9½ × 6.

مغوة الصفا

ŞAFWAT-UŞ-ŞAFÂ.

A detailed account of the life, sayings and miracles of the celebrated saint *Shaykh Şafi-ud-Din Ishâq bin Shaykh Amin-ud-Din Jabra'il ul-Mûsawî*, the ancestor of the Safawi kings of Persia.

Author, *Tawakkul bin Ismâ'il bin Hâjî ul-Ardabili*, commonly called *Ibn-i-Bazzâz*. بوکل بن اسمعیل بن حاجی الازدبلی المشهور باسم بزاز

Beginning:—

سأبیش و نیایش مر خانمی را که همه موجودات عالم را بیک عمر
کن فیکون از ظلمات خفا بمنصه ظهور جلوه گردانیده *

Another title given to the work by the author is *مواهب السامع فی*
الحقائق الصغرى (fol. 4^b).

The date of composition of the work is not given but it seems probable that the author wrote it about A.H. 750 = A.D. 1342. *Shaykh Şafi-ud-Din* (who died, according to the present work fol. 363^r, on Monday, 12 Muharram, A.H. 755 = A.D. 1334) is always spoken of as dead while his son and successor *Sadr-ud-Din Mûsâ* (who died, according to the *Habib-us-Siyar*, A.H. 758 = A.D. 1356) is spoken of in the preface, fol. 4^b, as still living. He also mentions in one place that in the year in which he was writing, *Malik Ashraf* (who reigned A.H. 745-758 = A.D. 1344-1356) dismissed his wazir 'Abd-ul-Ah, who had shown hostility to *Sadr-ud-Din* (fol. 395^a).

On fol. 342^v the author mentions that, accompanied by *Shams-ud-Din Ardabili*, he paid a visit of condolence to *Shaykh Şafi-ud-Din* on the death of his eldest son, *Khvajah Muhyi-ud-Din*. In

another place, fol. 296^a, he alludes to his being in Marāḡah, with the same Shams-ud-Din on Monday, the beginning of Shawwāl. A. H. 726 = A. D. 1325.

The author of the Ālam Ārā-i-Abbāsi, fol. 7^b (No. 519), says that Darwish Tawakkul bin Ismā'il, commonly known as Ibn-i-Bāzzāz (wrongly written here as نواز), wrote the Ṣafwat-uṣ-Ṣafā in the time of Shaykh Ṣadr-ud-Din Mūsā: درویش توکل بن اسمعیل مشهور: باسم نواز نواز (read نواز نواز) در زمان حضرت نسخ صدر الدین موسی کفایی در اوصاف اجداد عالی نژاد آنحضرت که مدین حالات و کرامات مشایخ و مقامات بلند اولیا است تألیف نمودند بصحوة الصفا موسوم ساخته.

Hāj. Khal. vol. iv., p. 105 (where 'Bazzār' is a mis-print for 'Bazzāz'): Majālis ul-Mu'minin (Library copy, fol. 325^b): and Ḥabīb-us-Siyar, vol. iii., Juz. 4., p. 10, last line (where the author is called نواز بن اسمعیل)—all ascribe the Ṣafwat-uṣ-Ṣafā to Ibn-i-Bazzāz. See Stewart's Cat., p. 27; St. Petersburg Cat., p. 289; see also Rieu, i., p. 345, where a revised edition of the work prepared by Abu'l-Faṭḥ ul-Husayn, at the desire of Shāh Tahmāsp Ṣafawī (A. H. 930-984 = A. D. 1523-1576) is noticed. The work is divided into a *Muqaddimah* and twelve *Bābs*, most of which are subdivided into several *Faṣls*, as follows:—

Muqaddimah. Dreams and prophecies that announced the advent of Shaykh Ṣafi-ud-Din, in two *Faṣls*, on fol. 6^a.

Bāb I. Genealogy of Shaykh Ṣafi-ud-Din, his birth and early life, and his meeting with his Pir Shaykh Zāhid in eleven *Faṣls*, fol. 10^b.

Bāb II. The miraculous deeds which he performed for the deliverance of men, in three *Faṣls*, fol. 95^b.

Bāb III. The miraculous effects of his looks in favour or in anger, in three *Faṣls*, fol. 116^b.

Bāb IV. His discourses and sayings, in six *Faṣls*, fol. 153^a.

Bāb V. His supernatural powers manifested in various beings or inanimate objects, in three *Faṣls*, fol. 211^b.

Bāb VI. His trances and ecstasies، سماج و وجد، fol. 228^b.

Bāb VII. Manifestations of his supernatural powers, and his prophecies, in five *Faṣls*, fol. 233^a.

Bāb VIII. His mode of life, in twenty-seven *Faṣls*, fol. 328^a.

Bāb IX. His illness and death, in two *Faṣls*, fol. 357^b.

Bāb X. Miracles wrought after his death, in three *Faṣls*, fol. 367^a.

Bâb XI The celebrity of *Shaykh Safi-ud-Din* and his *Khalifahs* in distant countries, in three *Fasls*, fol. 404^a.

Bâb XII. (Wrongly written *باب اول*) Miraculous deeds of his disciples, in two *Fasls*, fol. 421^a.

The last section ends with a *Khâtimah* *الكتاب خاتمة* in Arabic devoted to praise of the work.

Written in beautiful bold *Nasta'liq* within gold and coloured-ruled borders, with a finely illuminated head-piece and a sumptuously decorated double-paged *Unwân*. The headings are written in red throughout. The paper is thick and of a creamy colour. A large number of folios, written in ordinary *Nasta'liq*, have been supplied in a later hand. The colophon, dated A.H. 1035, says that the MS. was copied in Merv *Shâh-jahân*, close to the shrine of *Shaykh Nûr-ud Dîn Muhammad Khâtî*:—

تمت الکتاب بعون الله تعالى 'بفقر الحقیر بنی بضاعت عبود خلیل
النجای بن تمام رسیدن کتابت (sic) در بادۀ عبود شاهجهان در سر مزار
شیخ نور الدین محمد خانی سنه ۱۰۳۵ *

Seals and notes of *Nawwâb Sayyid Vilâyat 'Alî Khân* and *Sayyid As'ad Husayn, alias Khwushid Nawwâb*, of Patna, are found at the beginning and end of the copy.

No. 663.

fol. 267 : lines 14 : size $12 \times 7\frac{1}{4}$: $7 \times 3\frac{1}{2}$.

مجالس العشاق

MAJÂLIS-UL-'USHSHÂQ.

Biographical notices of seventy-six great mystics and celebrated lovers, who flourished from the second century of the *Hijrah* down to the author's time.

Author : *Sultân Husayn bin Sultân Mansûr bin Bâiqarâ bin 'Umar Shaykh bin Timûr Kûrkân* سلطان حسن بن سلطان منصور بن باقرا بن عمر شایخ بن تیمور کورکان.

Beginning.—

ای جمیلی که اشعه' معات حسنت خرج' جواشی بر افروخت *

Sultân Husayn Bâiqarâ, surnamed *Abul Gâzi Bahâdur*, born A.H. 842 = A.D. 1438, was the last *Timurid* king of Persia. After his

father's death he made himself the master of Khurasân, and ascended the throne of Harât in A.H. 873 = A.D. 1468. He was a most accomplished king, and a great patron of learning and of men of letters. Jâmi, ‘Alî Shîr and other scholars of high attainments lived in his court. Khwând Amir († A.H. 911 = A.D. 1534), in his Ḥabib-us-Siyar, vol. ii., pp. 202, 209, speaks highly of the king's accomplishments and gives accounts of the distinguished men who flourished under him. Sultân Husayn died on the 11th of Dul-hijjah, A.H. 911 = A.D. 1505.

The author, who gives an account of himself at the end, says that he at first applied his mind towards poetry, and composed some Gazals in Persian and subsequently wrote a Divân in Turki, after which he undertook the composition of the present work. The dates of commencement of the work, A.H. 908 = A.D. 1502, and of its completion in the following year, given in the concluding lines of Rieu's copy (p. 352), are not found in the present MS.

Sultân Husayn's claim to the authorship is denied by Bâbur who in his memoirs observes that Kamâl-ud-Dîn Husayn Kârizgâhi كمال الدين حسن كاريگانی wrote the Majâlis-ul-Ush-shâq, and that it is a mere stupidity that Sultân Husayn should have said that the work was written by himself. Amin Râzî, in his Haft Iqlim, fol. 55^a, distinctly tells us, however, that the Majâlis-ul-Ush-shâq, and the Manâzil-uz-Sâ'irîn منال السائرین are the compositions of Amir Kamâl-ud-Dîn Husayn.

The work begins with an introduction on mystic love, as typified in the myth of Yusuf and Zalikhâ. The biographical notices, headed Majlis, begin with Jafar Ṣâdiq, fol. 26^a, and end with Sultân Husayn, fol. 255^a. The first fifty-five notices are arranged in chronological order. A complete list of the persons treated in the work is given in Rieu, i., p. 352. See also G. Flügel, vol. iii., p. 427; Jahrbucher, vol. 84; Anzeigebblatt, p. 38. The work has been lately lithographed at the Nawalkishor Press.

A valuable copy, written in elegant Nasta'liq within gold and coloured borders, with a profusely illuminated double-page Unwân at the beginning. The copy contains 32 illustrations in the finest Persian style. They are found in foll. 13^a, 23^a, 27^a, 29^a, 34^a, 38^a, 48^a, 50^a, 59^a, 66^a, 69^a, 74^a, 80^a, 84^a, 91^a, 98^a, 101^b, 103^a, 108^a, 113^a, 119^a, 125^a, 130^a, 150^a, 167^a, 177^a, 185^a, 204^a, 211^a, 221^a, 231^b, 262^a.

There are several seals and ‘Arḍ-didâhs on the title page, but all of them are illegible. A note on the same page reads thus. —

۹ رجب سنه ۳ از وجوه عذایب الله بکویں محمد اعین شد *

The MS. is not dated: apparently 16th century.

Scribe: 'احمد بن 'المستجير' السمرقاني'.

No. 664.

fol. 316: lines 17: size $9 \times 5\frac{1}{2}$: $5\frac{1}{2} \times 3$.

رَشَاحَاتُ مَنْ لَمْ يَكُنْ

RASHAHÂT-I-‘AYN-UL-ḤAYÂT.

Notices on the holy Shaykhs of the Naqshbandi order, especially on Khwājah ‘Ubayd Ullah Ahrar, the spiritual guide of the author of the work.

Author: Fakhr-ud-Dīn ‘Alī bin ul-Ḥusayn ul-Wā‘iz ul-Kāshihī known as Ṣafī.

مُعْظَمُ الَّذِينَ عَلَى بَنِي ‘الْحَمْدِ بْنِ ‘الْوَعْظِيِّ الْكَاشَمِيِّ الْمُسْتَجِيرِ صَدَقَ *

Beginning:—

‘احمد بن رش رشحات من لم يكن

دقيق الفهم * *

Ṣafī was the son of Ḥusayn Wā‘iz Kāshihī (*d.* A.H. 910 = A.D. 1504), the well-known author. Like his father, he enjoyed popularity as a good scholar, and he succeeded him as preacher in Herat. He is the author of the work called *Lutā‘if-ut-Tawā‘if* 'لطائف الطوائف' (see No. 732), and wrote the poem *Mahmūd wa Ayāz* 'محمود و آياز'. He died in A.H. 939 = A.D. 1532: see Ḥabīb-us-Siyar, vol. iii, juz. 3, p. 341; Sprenger, *Oude Cat.*, pp. 89, 83.

We learn from the preface that the author was admitted to the presence of Khwājah Ahrar at the end of Dulqadah, A.H. 889 = A.D. 1484, and again in Rabī‘ II, A.H. 893 = A.D. 1487, and heard him speak highly of the Naqshbandi Shaykhs. He carefully remembered these sayings and noted them down as soon as the interviews were over. The meetings were followed by a long separation, during which he was to collect his notes: but owing to a series of obstacles he could not carry out his plan until after sixteen years, when he wrote the present work (A.H. 909 = A.D. 1503). He observes that he included in it notices on the successive generations of the Naqshbandi Shaykhs basing his information on the discourses of his spiritual guide, as well as on other reliable accounts of the sect.

Khwājah Naṣir-ud-Din 'Ubayd Ullah Ahrār, the account of whom forms the main topic of the work, was born in Ramadān, A.H. 806 = A.D. 1403, and died, according to the author's statement, fol. 312^b, in great sanctity and renown, on 29th Rabī' I. A.H. 895 = A.D. 1489, in his eighty-ninth year, after an illness of eighty-nine days. Dr. Rieu, vol. i., p. 353, fixes his death in A.H. 893 = A.D. 1487.

In more than one place the author tells us that the title رنجات, the numerical value of which is 909, expresses the date of completion of the work: but a later date, namely, Sunday, 5 Shābān, A.H. 912 = A.D. 1506, fixing the death of 'Abd-ul-Gafūr Lārī, the most eminent of Jāmi's disciples, is found on fol. 149^b, line 2.

The work is divided into a *Maqālah*, three *Maqāsids*, and a *Khātimah*, each *Maqāsids* being subdivided into three *Faṣls*.

Maqālah.—Notices on the Naqshbandi Shāykh, in chronological order, fol. 3^b

عقده در ذکر طبقات خواجگان سلسله نفسبنديه قدس الله از واحتم
العالیه من اولیای اخوت بنم بوجه اجمال و هم بطریق تفصیل *

Maqāsids I. Notice on Khwājah Ahrār's ancestors, his ancestors and parentage, his early life, his character and his travels fol. 178^a.

مقصود اول در ذکر آباء و اجداد و افریدی حضرت ایشان و تاریخ و مدت
انحضرت و احوال ایام عدا و شمه از شمایل و اخلاق و اطوار حضرت ایشان
و ابتداء سفر و دیدن مساییم زمان چه در ملوواء انهبور و چه در خواسان
مستمل است بر سه فصل *

Maqāsids II. His sayings, discourses and spiritual remarks, which the author received from his lips, fol. 209^a.

مقصود دوم در ذکر بعضی از حکایق و معارف و دقایق و لطایف
و حکایات و امثال که در خلال احوال از حضرت ایشان بی واسطه استماع
افتاده مستمل بر سه فصل *

Maqāsids III. His miracles and wonderful deeds, with notices on the disciples by whom they are related, fol. 245^a

مقصود سوم در ذکر بعضی از بصوبات و امور غریبه که بطریق خوف
عادت از حضرت ایشان ظاهر شده است و ذیل ثقات و مدول در آن بصحت
پیوسته مستمل بر سه فصل *

Khātimah. His death fol. 312^a خانه در ذکر تاریخ وفات حضرت ایشان
و کسب ابدال آن حضرت از دار دنیا و دار آخره

The work concludes with the quotation of a *Ghazal* and a *Qifāh* from the third *Diwan* of Jāmi which, forming a chronogram giving the date of Khwājah Ahrār's death, is followed by a panegyric *Qasidah* of our author addressed to the saint Khwājah Ahrār.

The contents of the work have been fully described in W. Pertsch, *Götha Cat.*, p. 121. See also Stewart's *Cat.*, p. 28; *Cat. des MSS. et Xylogr.*, p. 299; W. Pertsch, *Berlin Cat.*, p. 563; *Mélanges Asiatiques*, vol. v., p. 250; Hāj. Khāl., vol. iii., p. 461. Rieu, i., p. 353; Ethé, *Bodl. Lib. Cat.*, No. 360; Ethé, *India Office Lib. Cat.*, Nos. 633-635.

A Turkish translation of the work by Muḥammad Marrūf bin Muḥammad Sharīf ul-Abbāsī, made in A.H. 993 = A.D. 1585 (see Rieu, *Turkish Cat.*, p. 74) was printed in Constantinople, A.H. 1236, and in Būlāq, A.H. 1256. An excellent autograph copy of another Turkish translation by 'Arit Chalabī, dated A.H. 1046, is preserved in this library: see also W. Pertsch, *Berlin, Turkish Cat.*, p. 31.

The present copy is a good one. Written in a learned Nasta'liq hand within gold and coloured ruled borders with an ordinary head piece. The headings are written in red. The copy bears marks of collation. Foll. 298-316 have been inlaid in new margins.

Dated Monday, 20 Shawwāl, A.H. 1036

No. 665.

fol. 180: lines 21-23: size $8 \times 5\frac{1}{4}$: $5\frac{1}{4} \times 3\frac{3}{4}$.

توضیح الرشحات

TAUDĪḤ-UR-RASHAḤĀT.

A commentary upon the difficult passages in 'Alī bin Ḥusayn ul-Wāzi ul-Kāshifī's *Rashahāt* (see the preceding number in this Catalogue).

Author: Muḥammad Ḥusayn bin Muḥammad Hādī ush Shīrāzī
محمد حسن بن محمد هادی العسلی العلوی السمرانی

Beginning —

سبحانك اللهم وبحمدك يا من لا اله الا انت و انعم *

We learn from the preface that the author had formed the project of writing down the sayings and discourses of his spiritual

guide, Ḥabīb Ullah, which he had received from his mouth; but that he could not carry out his plan. He then adds that at a time when he was engaged in studying the *Rashahāt* of Fakhr ud-Dīn bin Maulānā Ḥusayn Wā'iz in the presence of the *Shaykh* Ḥabīb Ullah, the *Shaykh*, in the course of his lectures on that work, discoursed on various divine and spiritual topics. Thus the author wrote the present work. It contains his spiritual guide's explanation of the *Rashahāt*, as well as some other of his teachings and sayings.

The divisions of the work, which are the same as in the *Rashahāt*, are as follows:—

Maqālah on fol. 2^a; *Maqṣad I.* on fol. 76^a; *Maqṣad II.* on fol. 96^a; *Maqṣad III.* on fol. 158^b; *Khitimah*, on fol. 180^a.

Written in ordinary *Nasta'liq* within coloured ruled borders, with the headings in red. Interlinear and marginal emendations, etc., prove that the copy has been collated throughout.

Dated Sunday, 5 Rajab, A.H. 1185

No. 666.

fol. 210; lines 17; size $10\frac{1}{2} \times 6\frac{1}{4}$; $8\frac{1}{4} \times 4\frac{1}{4}$.

اخبار الاخيار

AKHBÂR-UL-AKHYÂR.

This work, the full title of which is *Akhbâr-ul-Akhyâr fi Asrâr-ul-Abrâr* اخبار الاخيار فى اسرار الابوار (see fol. 7^a), contains biographical notices of eminent *Shaykhs* and holy men who lived or visited India from the time of the Muhammadan conquest to the end of the tenth century.

Author: Abd-ul-Haqq bin Sayf-ud-Dīn ut-Turk ud-Dihlawī ul-Bukhārī عبد الحق بن سيف الدين الترك الدهلوى البخارى. He belonged to the Qādiri order, and adopted the poetical *nom-de-plume* of Sayti, which he subsequently changed to Haqqi. For his life, see No. 537.

Beginning:—

شكر مَرَحَضَرَتِ وَاكْبَرِ الْعَظِيْمَاتِ رَا بَعْدَى وَنَعْدَسْ كِه عَطْفِى اودا

بايان نيسست الخ *

After dwelling at some length on the advantages to be derived from recording the lives of saints and holy men, the author says in the preface that from various reliable sources he had succeeded in collecting accounts of the saints who lived or stayed in India from the beginning of the time of Muḥm-ud-Dīn *Chishtī* (d. A.H. 633 = A.D. 1236) to the end of the tenth century. Towards the end, on fol. 209^b, he states that he had finished the compilation of the work before his setting out on a pilgrimage to the *Hijāz* in A.H. 996 = A.D. 1588. On his return he thoroughly revised the work. According to the chronogram ذكّر بولاق quoted in *Ethé. Ind. Office Lib. Cat.* No. 640, and also given in the lithographed edition, p. 369, but not found in this copy, the work was completed in A.H. 999 = A.D. 1591. In the *Tuzuk-i-Jahāngīrī*, Aligarh edition, p. 282, Jahāngīr says that in A.H. 1028 = A.D. 1619 he granted an audience to the author, who presented to him a work on the saints of India. For other copies, see *Rieu*, I, p. 375, *Ethé. Bodl. Lib. Cat.*, No. 363; *Ethé. Ind. Office Lib. Cat.*, No. 640. See also *Elliot. History of India*, Vol. VI, p. 491.

Lithographed in the Ahmadi Press, A.H. 1270. The work is divided into three *Ṭabaqāt* and a *Khātimah*. It begins with the biography of Shaykh Muḥyi-ud-Dīn Abū Muḥammad 'Abd-ūl-Qādir ul-Husayn ul-Jilānī, fol. 6.

The first *Ṭabaqāt* contains notices of Khwājah Muḥm-ud-Dīn Sijzi, his contemporaries and disciples, fol. 19^a.

The second treats of Shaykh Farīd-ud-Dīn Ganj-i-Shakar, his followers and pupils, fol. 40^a.

The third contains notices of all the saints who flourished from the time of Naṣir-ud-Dīn Maḥmūd Chirāğ-i-Dīhlī down to the author's own time, fol. 66^a.

It is followed by special chapters on ecstatic Shaykhs ذکّر معصی fol. 185^a, and female saints ذکّر معصی از نسائی صالحات fol. 189^a.

The *Khātimah*, here styled (کلمات), treats of the author's ancestors, family, and his own life, fol. 191^a.

Written in ordinary Nasta'liq within coloured ruled borders, with an ordinary floral-designed head-piece.

A note on the title-page in the hand-writing of Maulavi Muḥammad Bakhsh Khān, the founder of this library, says that he received the MS. as a present from Nawwāb Sayyid Fida' Husayn Khān Ṣahīb Bahādur on the 7th of January, 1859.

The colophon is dated Friday afternoon 26 Saḡar, the second

regna year of Abu'l Fath Muhammad Shâh, corresponding to A.H. 1133.

No. 667.

fol. 349; lines 16; size $11\frac{1}{2} \times 7\frac{3}{4}$; $7\frac{1}{2} \times 4\frac{1}{2}$.

The Same.

A slightly defective copy of 'Abd-ul-Haqq Dihlawî's Akhbâr-ul-Akhyâr.

One or two folios are missing from the beginning, and the text opens abruptly thus:—

..... عروف در آمده اشجار اعضا و اوراق اطراف را الخ *

An index of the names of persons treated in the work is given at the end of the copy.

Written in fair Ta'liq.

Dated A.H. 1278

No. 668.

fol. 121; lines 17; size $7\frac{1}{4} \times 4\frac{3}{4}$; $5\frac{3}{4} \times 2\frac{3}{4}$.

اخبار الاعفيا

AKHBÂR-UL-AŞFIYÂ.

This work, like the Akhbâr-ul-Akhyâr of 'Abd-ul-Haqq Dihlawî (see No. 666), contains biographical notices of the most renowned saints and holy men who lived or visited India.

Author: 'Abd-uş-Samad bin Afîal Muhammad bin Yû-uf Anşârî.

عبد الصمد بن افضل محمد بن يوسف انصارى *

Beginning:—

جهان جهان آفرین مرجان و جهان آفرین را که جن دانش و جان
سخن مصاحب فطرتان دقیقه رس الخ *

The author was a nephew of the famous Abul Faḍl 'Allâmi, whose official letters, variously styled مکاتبات علامی, اشعار ابو الفضل and 1015 = A.D. 1602 and 1606. In the preface he tells us that for a long

time he had cherished the idea of writing a work on the saints and holy men of India, until in A.H. 1014 = A.D. 1605, in the reign of Jahāngir, he fulfilled his desire by writing the present work. He concludes the preface with a eulogy of his native town, Âgrah.

The contents of the work are practically identical with those of the Akhbâr-ul-Akhyâr of 'Abd-ul- Haqq Dihlawî (see No. 666). It begins as the other does, with the life of Gauṣ-us-Ṣamadâni Qutb-i-Rabbânî Shaykh Muhyî-ud-Dîn Abû Muhammad 'Abd-ul-Qâdir ul-Husaynî ul-Jilânî, on fol. 7^b, and ends with that of Fâtimah Sâlimah on fol. 126^b. The index given at the beginning of the copy shows the names of 262 male (Ethé, Ind. Office Lib. Cat., No. 641, has 245) and 4 female saints whose lives have been told in the work: but notices of many saints are missing on account of lacunae. After the life of شاد کوردیز, fol. 20^b, of which there are only two lines, the notices of the following saints are wanting:—

- شریف صدر الدین بن شریف ساد الدین ذکریا - حسن رسن ناب - خواجہ محمد
نسب - شریف جمال الدین خلدان زوی - شریف بدر الدین غزنوی - شریف حسن افغان
شریف جمال الدین خطیب - شریف بدر الدین محمد مولد دور - ابوبکر عموی ناب
and the first part of that of شاد کوردیز, fol. 20^b, of which there are only two lines, the notices of the following saints are wanting:—

The life of شرف الدین بن شریف ساد الدین ذکریا, which begins on fol. 35^a, and breaks off on fol. 36^b, is followed by a lacuna: and the notices of the following saints are wanting:—

سید ذلال الدین بن سید احمد کدر - قاضی سید محمد - شریف علی الحق والدین
مولانا فخر الدین برادری and

The life of شریف اخئی جمشید قلندری, which begins on fol. 41^a is also incomplete. It breaks off on fol. 42^b then the accounts of the following persons are wanting:—

and شریف قلندری ناب بخش - شریف صدر الدین حکیم - سید محمد بن دفعتر المکی
مولانا احمد تسانسری.

The account of شریف ساد الدین بن شریف ساد الدین ذکریا, of which only the heading is given (fol. 73^b), together with that of شاد کوردیز, is also wanting.

Written in swift Nasta'liq with the headings in red. Additions and emendations are occasionally found in the margins.

The binding is in a damaged condition, all the folios being loose.

Not dated, apparently eighteenth century.

Of three seals on the title-page, two have been effaced: the third, dated A. H. 1109, bears the inscription سعادۃ اللہ .

No. 669.

fol. 114: lines 15; size $9\frac{1}{4} \times 6\frac{1}{2}$; $6\frac{1}{4} \times 3\frac{3}{4}$.

The Same.

This copy, transcribed from the preceding MS. by order of Maulavi Shihâb-ud Din Khudâ Bakhsh, formerly librarian of the library, has all the lacunae noted in the above copy, spaces being left blank, except that here the account of سعد محمد بن جعفر المکی and the earlier portion of the life of شیخ صدر الدین حکیم are to be found (fol. 40^b and 41^a). It is evident that the corresponding folios in No. 668 were lost after the transcription of this copy.

It contains a wordy colophon, beginning with the praise of God and the Prophet, after which Gulâm Muḥammad ‘Abbās, otherwise Muḥammad ‘Abd Ullah, son of Ḥakim Sayyid Ri’āyat Ḥusayn of ‘Azimābād (Patna), says that it was transcribed at his dictation from a damaged MS. at the request of his friend Shihâb-ud-Din Khudâ Bakhsh Khân, the librarian. The library scribe, سعد فضل , adds that he transcribed the copy by order of the above-named, finishing it on 4 Shābān, A. H. 1323.

The copy though neatly written, is full of clerical errors.

Written in fair Na-taliq with the headings in red.

No. 670.

fol. 154: lines 17-19: size $8 \times 5\frac{1}{2}$; $5\frac{3}{4} \times 3\frac{3}{4}$.

ترجمہ خلاصۃ المفائر

TARJUMAH-I-KHULÂṢAT-UL- MAFĀKHİR.

A Persian translation of سعد اللہ بن سعد الناعنی الدمشقی Abd Ullah bin Asad ul-Yāfirī ul-Yamanī's (*d.* A. H. 768 = A. D. 1367) Khulāṣat ul-Mafākhīr, containing a collection of legends, most of them relating to the great saint Shaykh ‘Abd ul-Qādir Jilānī.

Beginning:—

الحمد لله رب العالمين ميکوبد اضعف عبد الله احمد الله
شأنه که چون کتاب خلاصه المفاهیر النجم *

Dr. Ethé who notices two copies of the work under the title *ترجمة التكملة* in the Bodl. Lib. Cat., Nos. 332 and 333, and a third, entitled *ترجمة خلاصه المفاهیر* in the Ind. Office Lib. Cat., No. 543 observes that 'Abd Ullah Yāfi'i composed two works on the same subject: one, called *خلاصه المفاهیر* chiefly relating to *Shaykh 'Abd ul-Qādir Jilāni*, and another, called *روض الرياحین*; and that to the latter work he composed a supplement *تكملة*, of which the present work is a translation. It would however appear from the preface to the present copy, as well as from other reliable sources, that the *Khulāsat ul-Mafākhir* and the *Takmilah* are not two separate works, but are only two different names for the same work, viz. 'Abd Ullah Yāfi'i's supplement to his *Raudat-ur-Riyāhīn*. In the preface the translator observes thus:—

ميکوبد اضعف عبد الله که چون کتاب خلاصه المفاهیر
مذکور السیخ عبد القادر و جمعة ممن عظمه من السیوخ الکبار مسلمین
است بر بعضی آیات عجیب و حکایات غریب و بنزدکی . . .
شیخ قطب الدائم شیخ عبد الله بناعی زائر الحرمین الشریفین . . . ابن
کتاب الله سبیل التکملة روض الرياحین فی حکایات اصحابین سلف
و مودة . . . النجم *

In the preface to the *Khulāsat ul-Mafākhir* in the Būhār Library copy, 'Abd Ullah Yāfi'i himself says that he wrote the work as a supplement *تكملة* to his *Raudat ur-Riyāhīn*:—

اتى شئ من تامة المعجزات و البراهین اردتها على سبیل التكملة
للكتاب الموصوف روض الرياحین فی حکایات اصحابین و سمیه کتاب
اظهار عجایب الآیات و البراهین و ارف غرائب حکایات روض الرياحین
و لقبته بخلاصة المفاهیر فی اختصار مذکور السیخ عبد القادر و جماعة
ممن عظمه من السیوخ الکبار . . . النجم *

The translator, who does not reveal his name tells us in the preface that his spiritual guide, whom he designates as *سید السادات* فدوة المشايخ قطب العالم سیدی و شیخی و مخدومی شیخ دل الهی و اشرف الدین اچند بخاری قدس الله سره و نور مریحه had studied the original work (*Khulāsat ul-Mafākhir*) for many years, and had frequently expressed the wish for a Persian translation of it. Our author undertook the translation at the desire of his spiritual guide.

The spiritual guide seems to have been Sayyid Jalāl-ud-Dīn Makhdūm-i-Jahāniyān, also known as Jalāl-i Surkh, who came from Bukhārā to Bakr, and finally settled in Uch, where he died in A.H. 785 = A.D. 1384 (see *Akhbār-ul-Akhvār*, p. 72); for the author of the *Sawātir-ul-Anwār* (composed between A.H. 1135 and 1142 = A.D. 1722 and 1729) remarks that a disciple of Jalāl-ud-Dīn Bukhārā translated into Persian the تکملة, or the supplement to 'Abd Ullah Yāfir's *Raudat-ur-Riyāḥin*. See *Ethé, Ind. Office Lib. Cat.*, col. 332.

Notwithstanding this, Dr. Ethé (*Bodl. Lib. Cat.*, *loc. cit.*) unaccountably holds that the present translation is possibly identical with *Shaykh Uṣmān bin Umar ul-Kahf's* *حکایات الصالحین* (mentioned in *Hāj. Khāl.* Vol. III, p. 81), which contains a Persian collection of legends of saints, divided into twenty *Bābs* each consisting of ten *Hikāyat*.

The *Raudat-ur-Riyāḥin* of Yāfir contains 500 *Hikāyat*. A Persian translation of the same, made by Faḍl Ullah bin Asad Ullah ul-Ḥusaynī ul-A'rābi us-Simnāni, with the takhalluṣ Jahāni, under Sulṭān Muḥammad Qutub Shāh (A.H. 1020-1035 = A.D. 1612-1626), is noticed in *Ethé, Ind. Office Lib. Cat.*, No. 642. A Persian poetical version of the *Takmilah*, entitled *ترجمه تکملة*, made by the poet 'Abdī, under Shāh Jahān, in A.H. 1051 = A.D. 1641, is mentioned by Sprenger, *Oude Cat.*, p. 307.

The present copy contains 196 *Hikāyat*. Each *Hikāyat* is preceded by the name of the *Shaykh* on whose authority it is related.

The last *Hikāyat* occupies foll. 128^b-147^b, and concludes with an Arabic *Qaṣidah* in praise of *Shaykh 'Abd-ul-Qādir Jilāni*.

The text is followed by fifteen letters, written by *Shaykh 'Abd-ul-Qādir Jilāni* to his disciples and followers, occupying foll. 148^a-154^b. They are introduced by the following heading:—

مکتوبات من کلام قطب العالم شیخ محیی الدین سید عبد القادر

جیلانی قدس الله سره العزیز *

D

In the colophon (fol. 147¹) dated Duḥijjah, A. H. 991 the work is wrongly ascribed to the saint 'Abd-ul-Qādir Jilānī:—

تم الکتاب المستطاف المسمى بالذکر له لمسی الدین عدد القادر
 من المذکر بعد العدد الضعیف ... خواجہ خضر حافظ بن شیخ
 عبدک العسرون من شمر ذی الحجة يوم السبت ... سنة احدى وتسعين
 و ... عمالة *

Written in ordinary Nasta'liq within red ruled borders, with occasional notes and emendations in the margins. Red lines round the pages. Some folios have been inlaid in blue margins.

No. 671.

fol. 117 : lines 15 · size $8 \times 5\frac{3}{4}$ $6\frac{1}{4} \times 3\frac{1}{2}$

کلمات الصادقین

KALIMÂT-UŞ-ŞÂDIQÎN.

A very valuable and extremely rare work, consisting of biographical notices of saints who lie buried at Dihli.

Author: Muḥammad Şâdiq Hamadânى محمد صادق ہمدانی.

The MS. defective at the beginning, opens abruptly thus:—

گواہی سب سردار گیتی فر

سیاحی شب روشنائی روز

In the preface the author calls himself محمد صادق ہمدانی Muḥammad Şâdiq Hamadân. He seems to be identical with the author of the *Ṭabaqat-i-Shāh Jahānī* (Rieu, iii., p. 1069), which in the *Tārīkh-i-Muḥammadī* is ascribed to Maulāna Şâdiq Kashmīrī (Rieu, iii., p. 1096'). It seems therefore probable that the author's ancestors originally belonged to Hamadān, and that from that place they emigrated to India, settling in Kashmīr. Among the poets of the reign of Jahāngīr in the author's *Ṭabaqāt-i-Shāh Jahānī* (Rieu's copy, fol. 304'), there is mention of his brother, Mullā Muḥammad Yūsuf Kashmīrī Hamadānī. Again, on fol. 92¹ of the present work, he tells us that his maternal grand-father Hājī Muḥammad Hamadān, came to Multān, and finally settled in Dihli, where he died.

on the 19th of Şafar. A.H. 1006 = A.D. 1597. According to Rieu, p. 1009 the author was born about A.H. 1000 = A.D. 1591, and spent his life in Dihli. In the present work, he frequently refers to the celebrated saint and writer, Shaykh ‘Abd-ul- Haqq of Dihli, always designating him as حضرت معذومی (Master). His spiritual guide appears to have been Khwājah Muḥammad Bāqī un-Naqshbandī, خواجه محمد الباقي النخشبندی الموصی, to whom he devotes a long notice fol. 93^a-112^a, and who, according to the author’s statement on fol. 93^a, died on Monday, 25 Jumādā II, A.H. 1012 = A.D. 1603.

On fol. 91^b, while eulogising the reigning sovereign, Jahângîr, the author says that a separate book would be required for the account of that Emperor, and that if chance should favour him, after completing the present work, he would write the *Ma'âsir-i-Jahângîrî*

We further learn that the author left another work, entitled *مناهل الصادق*. He refers to it on fol. 93^b.

The date of completion of the work, given at the end, is Friday, 22nd Rajab, A.H. 1023=A.D. 1614. The date of Muḥammad Ṣādiq's death is unknown. He was still alive in A.H. 1046=A.D. 1636, the year in which he composed the *Tabaqât-i-Shāh Jahāni*.

[illegible]

The notices, 125 in number, begin with *خواصه قطب الدین بخشدار* and end with *مصلح ممداد*.

Contents :—

Muqaddimah.—Pre-eminence of Dihli, fol. 3^a.

Accounts follow of:—

1. Khwājah Qutb-ud-Dīn Rakhtiyār Ūshī, a disciple and *Khalīfah* of Khwājah Murīn-ud-Dīn Ḥasan Sijzī. He died on 14th Rabi' I, A.H. 633 = A.D. 1235: fol. 4^a.
2. Khwājah 'Tatmājī, son of Khwājah Qutb-ud-Dīn, buried by the side of his father's tomb: fol. 9^a.
3. Sayyid Nūr-ud-Dīn Ahmad Mubārak Ġaznawī, *Khalīfah* of Shaykh Shihāb-ud-Dīn Suhrawardī, and, according to some, a disciple of Shaykh 'Abd-ul-Wahid bin Shaykh Shihāb-ud-Dīn Ahmad Ġaznawī. His tomb is to the east of the Haud-i-Shamsī: fol. 10^a.
4. Shaykh Hamid ud-Dīn Dihlawī: fol. 10^b.
5. Qādī Hamid-ud-Dīn Nagūrī, *Khalīfah* of Shaykh Shihāb-ud-Dīn Suhrawardī, and, according to some, a disciple of Shaykh

Shams-ud-Din Samargandi He is the author of شواہح شمس. He died in A.H. 643 = A.D. 1245, and lies buried by the side of Khwājah Qutb-ud-Din: fol. 10^a.

6. Shaykh Nāṣih-ud-Din, son of Qāḍī Ḥamid-ud-Din: fol. 14^a.

7 and 8. Qāḍī Sard and Qāḍī Imād, followers of Khwājah Qutb-ud-Din by whose side they lie buried: fol. 14^a.

9. Shaykh Murizz-ud-Din Dihlawī, a disciple of Qutb-ud-Din, and buried by his side: fol. 14^a.

10. Shaykh Wajih-ud-Din, a contemporary of Qutb-ud-Din: fol. 14^a.

11. Shaykh Nizām-ud-Din Abū'l Muwayyid, probably buried by the side of his mother Sārah's tomb: fol. 15^a.

12. Shaykh Burhān-ud-Din Maḥmūd Abū'l Khayr son of Abū'l Khayr Asad-ud-Balkhī. He received spiritual instruction from Burhān-ud-Din Marzūmām. His pupil was Mawlāna Kamāl-ud-Din. His tomb is to the east of Haud-i-Shamsi, and is known as مقبرۃ شمس: fol. 15^a.

13. Shaykh Turk Bayabām, a disciple of Shaykh Shihāb-ud-Din Suhrawardī. He died in the reign of Murizz-ud-Din Bahrām Shāh and his tomb is on the skirts of the fort of Finūzābād: fol. 16^a.

14. Shaykh Nūr-ud-Din Dihlawī, a contemporary of Sultān Nasir-ud-Din son of Sultān Shams-ud-Din Iltamish. He is the author of جامع الحکایات. His tomb cannot be traced: fol. 16^b.

15. Mu'in-ud-Din Imrānī. He wrote commentaries on مصالح, مکرم, and حسناعی: was a master of learning in Muḥammad Tuḡlaq's time: Mawlāna Shams-ud-Din Yahyā was his pupil: fol. 17^a.

16. Khwājah Muḥammad Mū'mah-dūz, a disciple of Qāḍī Ḥamid-ud-Din. His tomb is by the side of Ḥaḍrat Khwājah's: fol. 17^a.

17. Shaykh Badr-ud-Din Ġaznawī, a *Khalifah* of Qutb-ud-Din Bakhtyār Uṣṭā. He died at the age of a hundred, in the reign of Sultān Ala-ud-Din, and lies buried by the side of Qutb-ud-Auliya: fol. 19^a.

18. Khwājah Bust: his tomb is to the north of Khwājah's on a higher level: fol. 19^a.

19. Bābā Hāji (?) Rūzbah: his tomb is near the old Namazgāh: fol. 19^a.

20. Shaykh Imām-ud-Din Abdāl, the sister's son of Ḍiyā-ud-Din Mard-i-Gayb: he received the robe of *Khalifat* from Shaykh Badr-ud-Din Ġaznawī: died, A.H. 770 = A.D. 1368: fol. 20^a.

21. Shaykh Rāji, *Khalifah* of Badr-ud-Din Shāh Madār (fol.

20^a) an account of whom, and of whose disciples and *Khalifahs*, is given here.

22. *Shaykh Shams al-Jalāl*: fol. 21^b.

23. *Shaykh Shihāb-ud-Dīn. Khalifah* of *Shaykh Imām-ud-Dīn Abdāl*; fol. 22^a.

24. *Shaykh Imād-ud-Dīn Dihlawī*, a disciple of *Shaykh Imām-ud-Dīn Abdāl*; he received the robe of *Khilāfat* from *Shaykh Shihāb-ud-Dīn Āshiq*; *Shaykh Taj-ud-Dīn Imām* was his favourite disciple, fol. 22^a.

25. *Shaykh Nizām-ul-Haqq wad-Dīn*, originally named *Muhammad bin Ahmad bin Āli*; died on Wednesday, 18th Rabi' II, A.H. 725 = A.D. 1324: fol. 22^a.

26. *Shaykh Najīb-ud-Dīn Mutāwakkil*, brother and *Khalifah* of *Farid Ganj Shakar* (died in the time of *Murīz-ud-Dīn Kayqubād*, grandson of *Sultān Ghiyāṣ-ud-Dīn Balban*): fol. 28^b.

27. *Shaykh Ṣadr-ud-Dīn Darwish*: *Shaykh Ṣalāḥ-ud-Dīn* was his disciple and *Khalifah*; fol. 30^a.

28. *Shaykh Nūr-ud-Dīn Parrān* a disciple of *Shaykh Dāniyāl*: fol. 31^a.

29. *Shaykh Diyā-ud-Dīn Rūmī*, a disciple and *Khalifah* of *Shaykh Shihāb-ud-Dīn Suhrawardī*; died in the reign of *Sultān Qutb-ud-Dīn*; fol. 31^b.

30. *Sayyidī Maulah*, who lived in the time of *Sultān Balban*; fol. 32^b.

31. *Shaykh Abu Bakr Tūsi*, who lived in the time of *Sultān Jalāl-ud-Dīn*; fol. 33^b.

32. *Shaykh Farid-ud-Dīn Nāgūrī*, the grandson of *Ḥamid-ud-Dīn Nāgūrī*: collected the discourses of *Ḥamid-ud-Dīn*, which he entitled *سرور صدر*; came to Dihli during the reign of *Sultān Muḥammad Tuḡlaq*; left seven sons; fol. 34^a.

33. *Shaykh Naṣir-ud-Dīn Maḥmūd*, a *Khalifah* of *Shaykh Nizām-ud-Dīn Auliya*; died, 18th Ramaḍān, A.H. 757 = A.D. 1356, during the reign of *Firūz Shah*; fol. 34^b.

34. *Fakhr-ud-Dīn Marwazī*, a disciple of *Shaykh Nizām-ud-Dīn Auliya*, died in the reign of *Sultān Ghiyāṣ-ud-Dīn Tuḡlaq*; fol. 39^a.

35. *Ala-ud-Dīn Nili*, a disciple and *Khalifah* of *Shaykh Nizām-ud-Dīn Auliya*; fol. 40^a.

36. *Khwājah Taqī-ud-Dīn*, a disciple, *Khalifah* and sister's son of *Nizām-ud-Dīn Auliya*; fol. 39^b.

37. *Khwājah Hārūn*, surnamed *Rafī-ud-Dīn*, eldest brother of *Khwājah Taqī*: fol. 41^a.

38. Sayyid Muḥammad Kirmānī of the Sayyid family of Kirmān and Gaznīn : was a disciple and companion of Shaykh Farid Ganj Shakar : fol. 40^b.

39. Qādi Muḥyi-ud-Dīn Kāshānī (on the margin), a disciple of Nizām-ud-Dīn Auliya, during whose life-time he died : fol. 42^a.

40. Sayyid Shams-ud-Dīn Khāmūsh, eldest son of Sayyid Muḥammad Kirmānī : died, A.H. 732 = A.D. 1331, during the reign of Sultān Muḥammad Tuḡlaq : fol. 42^b.

41. Sayyid Aḥmad Kirmānī, another son of Sayyid Muḥammad Kirmānī : died on Thurs-day, 1st of Sharbān, A.H. 752 = A.D. 1351 : fol. 43^a.

42. Khwājah 'Azīz-ud-Dīn, disciple of Nizām-ud-Dīn Auliya : fol. 43^a.

43. Khwājah Qādi, son of Shaykh Yaqūb : fol. 43^b.

44 and 45. Khwājah Muḥammad and Khwājah Mūsā, sons of Faṭimah, the third daughter of Shaykh-ul-Islām Farid-ul-Auliya, who was married to Badr-ud-Dīn Ishāq : Mūsā left the work نور المعانی : fol. 44^b.

46. Khwājah 'Azīz-ud-Dīn Sūti, the son of Bibi Masturan, the wife of Farid-ul-Auliya : was a pupil of Qādi Muḥyi-ud-Dīn Kāshānī, an excellent calligrapher : composed نور المعانی in praise of Nizām-ud-Dīn Auliya : fol. 44^b.

47. Khwājah Abū Bakr Shibli, an intimate friend of Sultān-ul-Auliya : fol. 45^a.

48. Jamāl-ud-Dīn Dihlawī, a disciple of Farid-ul-Auliya Ganj Shakar : revised the works of Divā-ud-Dīn Barām : Sultan Muḥammad Tuḡlaq gave him the title of نور الملکی : his sons Khwājah Aḥmad and Khwājah Nizām-ud-Dīn were distinguished : fol. 45^b.

49. Maulānā Fasiḥ-ud-Dīn, a disciple of Sultan ul-Mashā'ikh : fol. 45^b.

50. Maulānā Shihāb-ud-Dīn Inam, the Imam of Nizām-ud-Dīn Auliya : the poet Khusrāu had great regard for him : fol. 45^b.

51. Shaykh Rukn-ud-Dīn Dihlawī, son of Shaykh Shihāb-ud-Dīn Imām : was a leading *Khawātah* of Nizām-ud-Dīn Auliya : Mas'udbak was one of his disciples : fol. 46^a.

52. Shaykh Kabīr Auliya, a favourite slave of Sultan Muḥammad Tuḡlaq : his original name was Malik Qubūl : he died during the reign of Sultān Muḥammad : fol. 46^a.

53. Khwājah Muayyid-ud-Dīn Anṣārī, a disciple of Nizām-ul-Auliya, left a son named Nūr-ud-Dīn Muḥammad : fol. 46^b.

54. Shaykh Haydar, a friend of the Sultan-ul-Mashā'ikh : fol. 43.

55. Shaykh Abū Bakr Muṣallā Bardār, a disciple and Muṣallā-keeper of Nizām-ul-Auliya : fol. 46^b.

56. Khawājah 'Azīz-ud-Dīn, the son of Abū Bakr : fol. 47^a.

57. Maulānā Shams-ud-Dīn Yahyā, a favourite *Khalīfah* of Shaykh Nizām-ud-Dīn Auliya and a distinguished scholar of his age : he left several learned pupils, one of them the celebrated Shaykh Naṣīr-ud-Dīn Muḥmud : he left a commentary on the *مشارق المعرب*, and wrote several treatises on Sūfism, one of which is called *سمو المعرب* : died in the reign of Sultān Muḥammad Tuḡlaq : fol. 49^a.

58. Maulānā Wajih-ud-Dīn Rābulī, a disciple and friend of Nizām-ud-Dīn Auliya : was held in high estimation by the 'Ulamā of his time : fol. 49^b.

59. Amir Khusrāu Dīblawī, a favourite disciple and *Khalīfah* of Nizām-ud-Dīn Auliya : died on Wednesday, 9th Du'lqa'd A.H. 725 = A.D. 1324 : fol. 50.

60. Khawājah Shams-ud-Dīn, the sister's son of Amir Khusrāu, and a most obedient follower of Nizām-ud-Dīn Auliya : fol. 53^a.

61. Khawājah Dīya-ud-Dīn Baranī, a favourite of Nizām-ud-Dīn Auliya, was a constant associate of Amir Khusrāu and Amir Hasan, he spent his last days in composing books, such as *مناقب سادات* and *تاریخ فرور نامی*, etc. : fol. 53^b.

62. Maulānā Dīya-ud-Dīn Shāmī, a contemporary of Sultān-ul-Mashā'ikh, he left a work entitled *نصائح الاحصان* : fol. 54^a.

63. Khawājah Muayyid-ud-Dīn, a prince, was Governor of *کرنل* in the time of Sultān 'Ala-ud-Dīn : he subsequently became a disciple of Nizām-ud-Dīn Auliya : in his old age he was seen by the author of the *Siyar-ul-Auliya* : fol. 55^a.

64. Shaykh Nizām-ud-Dīn Shīrazī, an esteemed friend of Nizām-ud-Dīn Auliya, the author of the *Siyar-ul-Auliya* saw him after the death of Nizām-ud-Dīn Auliya : fol. 55^b.

65. Shaykh 'Uṣman Sayyāh, a disciple of Shaykh Rukn-ud-Dīn Abū'l Fath, who was the *Khalīfah* of his grandfather Shaykh al-Islam Bahā ud-Dīn Dakarīya, he attended the *maḡlis* of Shaykh Nasir-ud-Dīn, fol. 55.

66. Shaykh Shihab-ud-Dīn Haqqī, a disciple and *Khalīfah* of his father, Fakhr-ud-Dīn Zāhid : fol. 56^a.

67. Shaykh Sadr-ud-Dīn Hakīm, an esteemed *Khalīfah* and

companion of Shaykh Naṣir-ud-Din Mahmūd, as well as a favourite of Shaykh Nizām-ud-Din; fol. 57^a.

68. Shaykh Fakhr-ud-Din Ṣāni, son and successor of Shaykh Shihāb-ud-Din Haqqūi; fol. 58.

69. Sayyid Yūsuf ul-Husayn, son of Sayyid Jamāl, was a teacher in the Madrasah of Sultān Firūz; he died in A.H. 790 = A.D. 1388; he belonged to the school of Maulāna Jalāl-ud-Din Rūmi and was a pupil of Maulāna ġutb-ud-Din Rāzi, the commentator of شمسه and عطاء, among his works is the موسمى, a commentary on the الملك, he also wrote a commentary on مكار, entitled نوحه الاكر; fol. 59^a.

70. Qāḍi Abd-ul-Muqtadī Shāriḥ, son of Qāḍi Rukn-ud-Din; was a *Khalifah* of Shaykh Naṣir-ud-Din Mahmūd; his pupil was Qāḍi Shihāb-ud-Din; he died, 26th Muḥarram, A.H. 791 = A.D. 1388; fol. 59.

71. Shaykh Zayn-ud-Din a disciple, *Khalifah* and sister's son of Shaykh Naṣir-ud-Din Mahmūd; fol. 60^a.

72. Mas'ūdbak, disciple of Shaykh Rukn-ud-Din bin Shaykh Shihāb-ud-Din Inām; he was a relative of Sultān Firūz, and his original name was Shirkhān, he wrote نمذت (introduction) on the model of نمذت عن الغصة محمداني; left a Diwān and a work, entitled مرواة العارفين; fol. 60^a.

73. Shaykh Badr-ud-Din Samarqandī, a disciple and *Khalifah* of Shaykh Sayf-ud-Din Bākharzī; he died in the time of Sultān ul-Mashāikh; fol. 61^a.

74. Shaykh Rukn-ud-Din Firdausī, the *Por* of Shaykh Najib-ud-Din Firdausī, and disciple of Badr-ud-Din Samarqandī; fol. 61.

75. Shaykh Najib-ud-Din Firdausī, disciple of the aforesaid Shaykh Rukn-ud-Din; one of his disciples was Sharaf Yahyā; fol. 62^a.

76. Shaykh Hasan Tahir, a disciple and *Khalifah* of Rājī Ḥamid Shah, who was a disciple of Shaykh Husam-ud-Din Manikpurī; he was born in Bihār, whence his father had come from Multān; went to Dihli from Jaumpūr during the time of Sultan Sikandar Lodi, and died, 24th Rabi' I A.H. 909 = A.D. 1503; he left a work entitled معراج النقص; fol. 62^a.

77. Maulana Sama-ud-Din, son of Fakhr-ud-Din, was born in Multān A.H. 808 = A.D. 1405; received the robe of *Khalifah* from Shaykh Kabir-ud-Din Ismā'īl, the grandson of Makhdūm Jahanīyan, lost his eye-sight in his old age, wrote a commentary on the المعالم and also composed the work, معراج الاسرار, Shaykh Jamāl, a

scholar and poet, was his disciple: he died, 17th Jumādā II, A.H. 907 = A.D. 1501: fol. 64^a.

78. Shāh ‘Abd Ullah Qurayshī, a follower of Shaykh-ul-Islām Bahā-ud-Dīn Ḍakariyyā: married his daughter to Sultān Bahlūl Lodī; Shaykh Ḥājī ‘Abd-ul-Wahhāb Bukhārī was his disciple: fol. 65^a.

79. Shaykh Ḥājī ‘Abd-ul-Wahhāb Bukhārī, a disciple of Shāh ‘Abd Ullah, and a descendant of Sayyid Jalāl Bukhārī: was born, A.H. 869 = A.D. 1464; he died, A.H. 932 = A.D. 1525 in the beginning of the reign of Zahir-ud-Dīn Bābur: he wrote a commentary on the Qurān: fol. 65^b.

80. Shāh Abul Gayṣ Bukhārī, son of Shaykh Ḥājī ‘Abd-ul-Wahhāb: he died in the reign of Sultān Bahlūl Lodī: fol. 67^a.

81. Shāh Jalāl Shirāzī, a disciple of Shaykh Muhammad Nūr Bakḥsh: came to Dihlī during the reign of Sultān Sikandar: he died, A.H. 944 = A.D. 1537, during the reign of Humāyūn: fol. 68.

82. Shaykh Sulaymān Mandūi, son of عروج Afṣān: was born in Diblī, he traced his descent from Ibrāhīm Adham: his sons were Shaykh Dā’ūl, Shaykh Maḥmūd and Shaykh Kamāl: Mirzā Sulaymān visited him in A.H. 936 = A.D. 1529; he went to Mandū at the time of Timur’s invasion of Dihlī: he died after a long life of one hundred and fifty, or more years: fol. 69^b.

83. Shaykh Muhammad Mashā’ikh, son of Ḥājī ‘Abd-ul-Wahhāb, daughter’s son of Shaykh Ṣadr-ud-Dīn, and younger brother of Shāh Abul Gayṣ: he accompanied Humāyūn in the campaign of Gujarāt; the date of his death, A.H. 942 = A.D. is expressed by the chronogram سبع مئادی بود; he was succeeded by his son Shaykh ‘Abd-ul-Karīm who was succeeded by Shaykh Muhammad Shahid, who was succeeded by Shaykh ‘Abd-ul-Wahhāb, who was succeeded by Shaykh Muhammad Yūsuf, who was still living at the time of the composition of the present work: fol. 71^a.

84. Shāh Muzammil, received the *Khalafat* from his great grandfather; was born A.H. 921 = A.D. 1515: was in the company of Shaykh Salim Sikrī; died at the age of thirty-seven, A.H. 958 = A.D. 1551, during the reign of Salim Khān, son of Shir Khān: fol. 71^b.

85. Shāh Mudāṣṣir, the fourth son of Ḥājī ‘Abd-ul-Wahhāb: was born, A.H. 924 = A.D. 1518, and died, A.H. 961 = A.D. 1553: he was succeeded by his eldest son, ‘Abd-ul-Gaffār, who was succeeded by his son Sayyid Aḥmad, who was succeeded by Shaykh Salim. Shaykh Mudāṣṣir left another son called Shaykh Nizām, who died before ‘Abd-ul-Gaffār, leaving three sons: fol. 72^a.

86. Shaykh Rukn-ud-Din son of Abū-Ullah Qurayshī; fol. 73.

87. Shaykh Abū'l-Faṭḥ Qurayshī, son of Shaykh Rukn-ud-Din; fol. 73^a.

88. Shaykh Addhan Dihlawī, a disciple of Mawlānā Samā-ud-Din; was the maternal grandfather of Abū-ul-Haqq Dihlawī; he died, A.H. 934 = A.D. 1527; fol. 73^b.

89. Shaykh Yūsuf Qattāl, a disciple of Qaḍī Jalāl-ud-Din Lāhaurī, died, A.H. 933 = A.D. 1526, in the reign of Zahīr-ud-Din Bābur; fol. 73.

90. Shaykh Abū-Ullah Dihlawī, the eldest son of Shaykh Yūsuf Qattāl, died A.H. 980 = A.D. 1572; fol. 74^a.

91. Shaykh Jamāl, performed the pilgrimage to Mecca and Medina, and journeyed to Jerusalem, Rūm, Bagdad, and visited Nizam-ud-Din Mahmūd at Shirāz and Mawlānā Abd-ur-Rahmān Jamī at Harī; was an eminent poet of India, and received due recognition at the hands of Bābur and Humayūn; died A.H. 942 = A.D. 1535; fol. 74^b.

92. Sayyid Husayn Pūr Minarī, came from Mashhad to Dihl during the reign of Sikandar (Lodī); fol. 75^a.

93. Shaykh Tāj-ud-Din Muhammad Dihlawī, son of Shaykh Abd-us-Samad and a descendant of Farrūd Anulivā Ganj Shikar; died towards the end of the eighth century A.H.; fol. 75^b.

94. Shaykh Alauḍ-Din Ajūdhanī, a disciple of his grandfather Shaykh Tāj-ud-Din bin Shaykh Abd-us-Samad bin Shaykh Munawwar, his father's name was Nūr-ud-Din, was born A.H. 872 = A.D. 1467, and died 14th Rabi' II, A.H. 948 = A.D. 1541 during the reign of Shir Khān Afẓar, in his time he was called Fauḍ-i-Samī; fol. 75.

95. Imām Shir Khān¹ originally named Fauḍ, the son of Hasan, a servant of a noble of the Lodī Kings; came to Bihar during the reign of Sulṭān Ibrāhīm Lodī, assumed the title of King, A.H. 947 = A.D. 1540; died, A.H. 951 = A.D. 1544; fol. 76^a.

96. Shaykh Hasan Khayāl, eldest son and disciple of Shaykh Hasan Tahnī, died A.H. 944 = A.D. 1537; composed poems and also left some discourses عقائد; fol. 76^b.

97 and 98. Sayyid Shams-ud-Din and Sayyid Abū Tālib, two friends, who led an honourable life from the time of Sulṭān Ibrāhīm bin Sikandar Shīh to that of Isām Khān bin Shir Khān;

¹ Note. Shir Khān hardly deserves mention in this work; but his name, like these of the saints noticed in the work, is written in rubric.

Islām Khān accommodated them with great honour in his palace, and negotiated a marriage between one of his daughters and Abū Tālib, who, however, declined the match. Soon afterwards, the two saints were found murdered in his house, and the king was suspected of the crime; fol. 78^b.

99. Shaykh Amān Pānīpātī, a great Ṣūfī scholar. Shaykh Muḥammad Ḍ-ṣḥīq Sanbālī was his *Khalīfah*; fol. 79^a.

100. Sayyid Ibrāhīm Irājī, son of Mir Murīn and disciple of Shaykh Bahā-ud-Dīn Qādirī Shāṭṭārī; died, A.H. 953 = A.D. 1546; fol. 79^b.

101. Nūr Sayyid Ḍ-ʿAbd-ul-Awwāl, son of Ḍ-ʿAlā; according to Akhbār ul-Akhyār, certain of his ancestors, who belonged to Zayd-pūr, in Jaunpūr, travelled to the Deccan; he was born there; after performing the pilgrimage, he returned to Ahmadābād, and finally settled in Dillī; his works are فيض الباری, a commentary on Ṣaḥīḥ Bukhārī; رسالة فرائض ماضوم; رسالة تحف من نغس, سمر الدینی; a gloss on the مدوحات المن عربی; an exhaustive gloss on مناظرات معانی; and glosses on several other works on different subjects; died, A.H. 968 = A.D. 1560, during the reign of Akbar; fol. 80^a.

102. Shaykh Ḍ-ʿAbd-ul-Azīz, youngest son of Shaykh Ḥasan Tāhīr Jaunpūrī, and brother of Shāh Khayālī; was a *Khalīfah* of Miẓān Qāḍī Khān Yūsuf Nāṣiḥ Zafarābādī; was born at Jaunpūr, A.H. 896 = A.D. 1490; died, 6th Jamādā II, A.H. 975 = A.D. 1567; the date of his death is expressed by the chronogram, ذکر بلچمر, a phrase which he generally applied to himself in his life-time; he left several sons, among whom Miẓān Shaykh Qutb-ul-ʿĀlam was well known; among his compositions are عننه and عزیزه; fol. 82^a.

103. Shaykh Ishaq Multānī; died, A.H. 989 = A.D. 1581; fol. 85^a.

103. Shaykh Ḥasan مودله; lived in the time of Salīm Khān, son of Shīr Khān; died, A.H. 967 = A.D. 1559, fol. 85^a.

104. Maulānā Muḥammad Majd; Sultān Muzaffar Gujarātī became his disciple, and held him in high estimation; brought to Dillī by Humāyūn, after the conquest of Gujarāt; died in the reign of Shīr Khān Sūr; fol. 86^a.

105. Shaykh Dakariyā, surnamed Bahā-ud-Dīn, a descendant of Ganj Shakar; died, A.H. 970 = A.D. 1562; fol. 86^a.

106. Shaykh Tāj-ud-Dīn Dihlawī, son of Shaykh Bahā-ud-Dīn Dakariyā; wrote a commentary on نور الدواع; fol. 86^a.

107. Shaykh Yūsuf Dihlawī, a disciple of Shāh Ḍ-ʿAbd-ur-Razzāq

Jhanjhanah, whose discourses he collected; died in the reign of Akbar: fol. 86^b.

108. Shaykh Jāmi Dihlawī, eldest son of Shāh Muḥammad Khayān, and disciple of ʿAbd-ur-Razzāq; died at the end of A.H. 1024 = A.D. 1615; was succeeded by his son, Shaykh Kamāl; fol. 86.

109. Shaykh Ḥusayn, Naqshī, died, 14th Jumāda II, A.H. 980 = A.D. 1572; left several children, one of whom, Shaykh ʿAlī Ahmad, was well educated, and died in an assembly in the presence of Jahāngir; fol. 87^a.

110. Shaykh Sayf-ud-Dīn, father of the celebrated saint, Shaykh ʿAbd-ul-Haqq Dihlawī, was born, A.H. 920 = A.D. 1514, and died, A.H. 990 = A.D. 1582; his son, Shaykh ʿAbd-ul-Haqq, left about one hundred works; fol. 87^b.

111. Shaykh Rizq Ullah Dihlawī, brother of Shaykh Sayf-ud-Dīn, and uncle of ʿAbd-ul-Haqq; died, A.H. 979 = A.D. 1571; wrote an account of Sultān Sikanār Lohī, and of the dynasty down to his own time; fol. 92^a.

112. Maulanā Ismāʿīl Arab, a disciple of Khawājah ʿAbd-ush-Shahīd; was an eminent scholar, most of the students of the Madrasah of Dihli being his pupils; fol. 93^a.

113. Shaykh Bahādūr Dihlawī; spent most of his time in reading the Qurʾān, and delivering lectures on Tafsīr, Ḥadīṣ, Fiqh, etc.; fol. 93^b.

114. Shaykh Hājī Muḥammad; belonged to the Qādiri order, died, 1st Ramaḍān, A.H. 1007 = A.D. 1598; fol. 94^a.

115. Shaykh ʿAbd-ul-Ganī Bayābānī; was a Khālīfah of Shaykh ʿAbd-ul-Azīz; died, 9th Jumāda II, A.H. 1017 = A.D. 1608; fol. 94.

116. Shaykh ʿAbd-ul-Wāhid Ajūdhamī; died, A.H. 1019 = A.D. 1610; fol. 95^a.

117. Shaykh Wālī Muḥammad Dihlawī, a disciple of Shaykh ʿAbd-ul-Azīz; fol. 95^b.

118. Sayyid Muḥammad Muhtasib Dihlawī, a contemporary of the author; fol. 96^a.

119. Maulanā Hājī Muḥammad Hamadānī, the maternal grandfather of the author, came to Muītīn from Hamadān with Nūr Sayyid ʿAlī, and settled in Dihli; died, Thursday, 19th Ṣafar, A.H. 1006 = A.D. 1597; fol. 96^b.

120. Khawājah Muḥammad ul-Baqī ul-Naqshbandī ul-Uwayṣī, the author's spiritual guide; died Monday, 25th Rabī II, A.H. 1012 = A.D. 1603; wrote a commentary on some sūrahs of the Qurʾān, and also left a Maṣnawī; fol. 97^a.

121. Miyân Shaykh Tāj : belonged to Sanbhal : was a disciple of the author's *Pir* : fol. 110^a.

122. Khwājah Ḥusām-ud-Dīn Aḥmad, a *Khalīfah* and companion of the author's *Pir* : was very kindly disposed towards the author : fol. 110ⁿ.

123. Shaykh Aḥmad Sirhindi Fārūqī, another *Khalīfah* and companion of the author's *Pir* : fol. 112ⁿ.

124. Shaykh Ilahdād, another *Khalīfah* of the author's *Pir* : fol. 116ⁿ.

The work ends with a poem that the author wrote in praise of his *Pir*, Khwājah Muḥammad Bāqī.

Written in ordinary Nasta'liq, at the request of Sayyid Gulām 'Alī, son of Sayyid Sa'd-ud-Dīn bin Sayyid Muḥammad Ṣādiq bin Sayyid Muḥammad Ṣādiq Manawī, son of Sayyid 'Abd-ul-Wāḥid of Shīhābād, Shāh Jahānābād.

Not dated : apparently 18th century.

No. 672.

fol. 303 : lines 17 : size $10 \times 5\frac{3}{4}$; $6\frac{1}{2} \times 3\frac{3}{4}$

زبدة المقامات

ZUBDAT-UL-MAQÂMÂT.

The life, miracles and spiritual teachings of the great saint of the Naqshbandī order, Shaykh Aḥmad Fārūqī Sirhindi, and of his spiritual guide, Khwājah Muḥammad Bāqī Billah.

Beginning:—

أحمد الله الباقى نا الباقى الباقى و الدوام السرمدى الشيم *

In the preface, the author, who does not reveal his name, states that, although his ancestors belonged to the Kubrawī order, and although, in his earlier days, he had himself derived benefit from the society of several eminent Shaykhs of that order, even in his youth he was influenced by his inner feelings to attach himself to the Naqshbandī order. He chanced to come to India, where he made the acquaintance of Amir Muḥammad Nurmān at Burhānpūr. In A. H. 1031 = A. D. 1621, he secured an interview with the great saint, Aḥmad Fārūqī Sirhindi, whom he subsequently attended constantly for nearly two years, and from whom he received his spiritual instruction.

We learn further that the author wrote this work at the request

of Ahmad Fārūqī's children, and that he had not proceeded far with the work, when the saint "renounced this world," i.e., died.

The author chose two titles for the work; viz., Barākāt-ul-Ahmadiyat-il-Bāqiyah برکات احمد باقی and Zubdat-ul-Maqâmât ذبذبات. The latter, if the word ذ is prefixed, forms a chronogram for A.H. 1037 = A.D. 1627, in which year the work was completed.

At the end of the preface (fol. 4^b), he observes that, after the completion of the work, he will give an account of the later Shaykhs of the order (Naqshbandi).

The work is divided into two *Maqasids*, each subdivided into several *Fasls*.

Maqсад I. Account of Ahmad Sirhindi's spiritual guide, Khwājah Muḥammad Bāqī Billah, who was born in Kābul, A.H. 971 or 972 = A.D. 1563, and died (according to the chronogram ۱۰۳۷-۱۰۳۸, fol. 25^v), A.H. 1012 = A.D. 1603:—in four *Fasls*: fol. 4^v.

Maqсад II. Children and *Khalīfahs* of Khwājah Muḥammad Bāqī Billah: fol. 46^v, as follows:—

Children: Khwājah Ubayd Ullah, fol. 46^a; Khwājah Muḥammad 'Abd Ullah: *ib.*

Khalīfahs: Spaces for headings, which were to indicate the names of the *Khalīfahs*, are left blank in many places, and the section ends with an account of Shaykh Haidid, fol. 51^v.

Maqсад III. in eleven *Fasls*, as follows:—

1. Account of Shihāb-ud-Dīn 'Alī, entitled Farrukh Shāh Fārūqī ul-Kābuli, Ahmad Sirhindi's ancestor in the 15th degree: fol. 65^a.

Imām Rafr-ud-Dīn, Sirhindi's ancestor in the sixth degree: fol. 65^a.

Shaykh 'Abd-ul-Abad Sirhindi's father: fol. 67^a.

Shaykh 'Abd-ul-Quddūs, a son of Shaykh Ṣafi-ud-Dīn: fol. 70^v.

Shaykh Rukn-ud-Dīn, the second son and the first *Khalīfah* of 'Abd ul-Quddūs: fol. 73^v.

Shaykh Jalāl Thānisarī, a *Khalīfah* of 'Abd ul-Quddūs: fol. 74^v.

2. Birth and early life of Ahmad Sirhindi: fol. 90^b. He was born in Sirhind, A.H. 971 = A.D. 1563.

3. Sirhindi's interview with Khwājah Bāqī Billah, from whom he received spiritual instruction: fol. 98^v.

4. Sirhindi's writings and letters, addressed to his *Pir* (Bāqī Billah): fol. 115^v.

5. Special gifts which he received from God: fol. 125^v.

6. His daily prayers and devotion : fol. 138^a.
 7. His insight into divine matters or mysteries ; fol. 152^a.
 8. Manifestation of his supernatural powers : fol. 178^a.
 9. His death : fol. 200^a. He died on Tuesday, 29 Šafar, A. H. 1034 = A.D. 1624, at the age of sixty-three.
 10. His children :—
Khwājah Muḥammad Šādiq, the eldest son : fol. 213^a;
Khwājah Muḥammad Sa‘īd, the second son : fol. 219^a;
Khwājah Muḥammad Ma‘sum, the third son : fol. 231^a.
 11. His *Kh*alīfahs and spiritual friends :—
 Mir Muḥammad Nu‘mān : fol. 249^a;
 Shaykh Muḥammad Tāhir Lihauri, fol. 259^b;
 Aḥmad bin ‘Abd-ul-Aḥad Fārūqī : fol. 261^a.
 Space for the insertion of the next *Kh*alīfah’s name is left blank on fol. 265^a.
 Shaykh Badī-ud-Dīn Sahāranpurī, fol. 267^a;
 Shaykh Nūr Muḥammad ; fol. 269^b. Another blank space for a heading
 Shaykh Ḥamid of Bungālūh, who studied at Lāhaur : fol. 270^a.
 Shaykh Muzammil : fol. 277^a.
 Shaykh Tāhir Badakhshī : fol. 279^a.
 Maulānā Yūsuf Samarqandī : fol. 281^a;
 Maulānā Šālīh Kūlābī : fol. 283^a.
 Maulānā Muḥammad Šidhīq, of Kishm, in Badakhshān : fol. 284^a. Spaces for the insertion of the names of the next twelve *Kh*alīfahs are left blank.
- The work ends with some panegyrical *Rubā‘i*s, addressed to Aḥmad Sirhindī and his *Pir*, Bāqī Billah.
- Written in ordinary Nasta‘līq on blue and creamy papers, with the headings in red.
- Not dated, apparently the latter half of the 18th century.

No. 673.

fol. 207 : lines 15 : size 9 × 5½ : 6 × 3½.

سفينۃ الاوليا

SAFĪNAT-UL AULIYĀ.

A very valuable copy of the famous work, *Safīnat-ul-Auliya*, containing biographical notices of holy men and eminent *Shaykhs* from the beginning of Islam to the author’s time.

Author : Muḥammad Dārā Shikūh Hanafi Qādiri محمد دارا شکوه خانفی قادری

Beginning :—

الحمد لله رب العالمين ... اما بعد اگرچه 'حوال' و معجزات
سید اِزَم الخ *

The author of this work was the eldest son of Shāh Jahān, the ill-starred Dārā Shikūh, who was put to death by his brother, Aurangzib, in A.H. 1069 = A.D. 1658. He tells us in the preface that the biographical notices include the names, dates of birth and death, places of burial, and other particulars of all the holy men and saints treated in the work. He further states that he had the project of adding an account of contemporary saints, most of whom he had interviewed, but that he could not carry out his plan for want of leisure. He remarks in the conclusion that he wrote the work in a simple Persian style.

The author completed the work in the night of 27 Ramadān, A.H. 1049 = A.D. 1639, the 25th year of his age.

The contents of the work have been fully described in Ethé, *India Office Lib. Cat.*, No. 647. See also Rien, i., p. 356; Stewart's *Cat.*, p. 25; *Bibliotheca Sprenger*, No. 367; W. Pertsch, *Berlin Cat.*, pp. 58 and 546; J. Aumet, p. 140, etc. The work was lithographed in Lucknow, A.D. 1872.

This MS. revised and collated by the author himself, bears the marks of collation throughout. The additions and emendations in the margins are generally followed by the abbreviation صح, i.e., "correct."

The following note, written by the author himself, and dated A.H. 1050, is found on the title-page.

هذا کتاب سفینه التوید حرره محمد دارا شکوه خانفی قادری ۱۰۵۰ هـ

The above is followed by another note written by the author in two places :— *بالله محمد دارا شکوه*, i.e., "collated by Dārā Shikūh."

The MS. has been supposed to be an autograph copy, but this is doubtful, since the handwriting of the text is different from that of the author on the margins and on the title-page.

Another note, by a former anonymous owner, dated A.H. 1176, says that he received the MS. from Sulṭān ul Gāzi Aḥmad Shāh Durāni at Lahore.

فد و تحدی هذا کتاب السلطان الملای احمد شاه درانی فی ۱۱۷۶ هـ *

The transfer must then have taken place immediately after Aḥmad Shāh Durrāni's advance against the Marathas, and their defeat at Pānīpat in A.H. 1175 = A.D. 1761.

Written in fair and scholarly Naskh within gold-ruled borders, with the headings in red. Some of the folios are in new margins.

No. 674.

fol. 90; lines 21; size $9 \times 4\frac{3}{4}$; $6\frac{1}{2} \times 3$.

The same.

Another copy of Dārā Shikūh's Safinat-ul Auliya, written in Nīm Shikastah within gold-ruled borders.

Foll 2-8 and 89-89 are written diagonally across the page.

Dated Saturday, 26 Sha bān, the 39th year of 'Ālamgīr's reign (A.H. 1108).

Scribe: محمد مسبقم جبل العامل الحكى

A note on the title-page says that the MS. once belonged to Mirzā Muḥammad bin Mu'tamad Khān.

No. 675.

fol. 159; lines 15; size $10 \times 5\frac{1}{4}$; $7 \times 3\frac{3}{4}$.

سكينة الاوليا

SAKÎNAT-UL-AULIYÂ.

Biographies of the Indian saint, Mir Muḥammad, commonly called Miyân Mīr or Miyânjiw, and his disciples.

Author: Muḥammad Dārā Shikūh محمد دارا شیکو (see No. 673).

Beginning:—

سجان الدي هو الاول والاخر والظاهر والباطن الخ *

After dwelling at some length on the virtues and excellencies of the Ṣūfis, the author tells us in the preface that on the night of the 10th Duḥijjah, A.H. 1049 = A.D. 1639, in his 25th year, he received initiation into the Qādirī Silsilah from the 'great master.' He evidently means his spiritual guide, Muḥammad Shāh Lisān Ullah (a disciple of Miyânjiw), a detailed account of whose life is given on

fol. 97^a. We learn from it that the real name of the saint was Shāh Muḥammad; that Miānjiw used to call him Muḥammad Shāh; that his friends and followers addressed him as Ākhwand (a preacher or tutor), and that his title was Lisān Ullāh. From a note at the end of the copy we learn that Muḥammad Shāh Lisān Ullāh died on 13 Ṣafar, A.H. 1072 = A.D. 1661, and was buried in the vicinity of Lahore, near the tomb of Miānjiw.

The date of composition of the work, given on fol. 5^v, as A.H. 1042 = A.D. 1632 seems to be a mistake for A.H. 1052 = A.D. 1642, because later on (fol. 10^b) the author refers to his previous work *Safinat-ul-Awliyā*, which he completed in A.H. 1049 = A.D. 1639.

Contents:—

Superiority of the Qādiri Silsilah (order) to others, fol. 8.

Life, sayings, works and miracles of Miānjiw, fol. 14^a.

Account of Miānjiw's sister, Bibi Jamāl Khātūn, fol. 83^a.

Notices on the disciples of Miānjiw, who had died before the time of composition of the present work, fol. 85^a.

Notices on those disciples of Miānjiw who were still living fol. 96^a.

Mir Muḥammad, better known as Miḡān Mir or Miḡānjiw, to the description of whose life the work is chiefly devoted, was born in Siwastān, Sind, A.H. 938 = A.D. 1531 (fol. 16^v). He was the son of Qāḍi Sājid-Tah (ساجد تاه) (Rieu i., p. 258^a, has Sa'im-datā) son of Qāḍi Qalandar Fārūqi (fol. 17^a).

He spent the latter portion of his life in Lahore, where he was repeatedly visited by Shāh Jahān, and where he died in A.H. 1045 = A.D. 1635. Dīrā Shikūh erected a *qubbaḥ* over his tomb.

Written in Indian Ta'liq, within coloured-ruled borders.

Not dated, apparently 18th century.

No. 676.

fol. 647 + lines 17; size 11 × 6½; 8¼ × 4.

مِرَاةُ الْأَسْرَارِ

MIR'ÂT-UL-ASRÂR.

An extensive and very valuable biographical work, containing the lives of all the most renowned saints, religious heroes, and great Shāyḡhs, who lived from the rise of Islam to the first half of the 9th century.

Author: 'Abd-ur-Rahmān Chishtī bin 'Abd-ur-Rasūl bin Qāsim bin Shāh Budh 'Abbāsi-ul-'Alawī, عدد الرحمن چشتی بن عدد الرسول بن قاسم بن شاه بودہ تپاسی العلوی.

Beginning:—

الحمد لله رب المشرق و المغرب فأينما نولوا وثم وجه الله الخ

The author, who belonged to the Chishtī order, gives a detailed account of his family, fol. 583^a. It would appear that one of his ancestors, Shaykh Dā'ūd, emigrated from Balkh to India, and settled in Radawli (Thornton's Rudauli), Oude, during the time of Sultān 'Alā-ud-Dīn Khilji of Delhi (A.H. 695–715 = A.D. 1296–1316).

Dā'ūd's grandson, Shaykh Ahmad 'Abd-ul-Haqq, who was a *Khalīfah* of Shaykh Jālāl Pānpātī, and died, 15 Jumādā, A.H. 837 = A.D. 1433 (see fol. 596^a), was a renowned saint. He and his lineal descendants exercised spiritual supremacy in Radawli. On the death of the author's brother, Shaykh Hamīd bin Shaykh Qutb-ud-Dīn, great-grandson of Shāh Budh, and sixth in order of succession, in A.H. 1032 = A.D. 1622, the author, who had been appointed Hamīd's *Khalīfah*, succeeded to the authority (fol. 599^a).

In the preface the author tells us that, prior to the composition of this work, being anxious to get an insight into a certain stage of the mystical progress of the Šūfis, he secluded himself for several "forty days" (اربعين) in devotion, but in vain, until during A.H. 1030 = A.D. 1620 he carefully studied the Taḳīrat-ul-Awliyā of Farīd-ud-Dīn 'Aṭṭār, and in it, in the account of Bāyazīd Bustāmī, found what he wanted. It was then that he formed the project of the present work; but he could not begin it till A.H. 1045 = A.D. 1635. In the conclusion we are told that he completed it on 27 Shawwāl, A.H. 1065 = A.D. 1654.

Besides this work, the author has left a life of Shāh Madār (see No. 677 of this catalogue), a history of Sālār Mas'ūd, entitled Mir'āt-i-Mas'ūdi (see Elliot, History of India, vol. ii., p. 513), and an abridged translation of the Bhagawat Gītā, entitled Mir'āt-ul-Ḥaqā'iq (see Rieu, iii., p. 1034^b).

According to the author's statement in the preface, fol. 9^v, the work was to consist of a *Muqaddimah*, twenty-nine *Ṭabaqāt* and a *Khatimah*; but in the conclusion, fol. 646^v, he gives us to understand that, after writing the twenty-third *Ṭabaqah* down to the account of Shaykh Ahmad 'Abd-ul-Haqq, he found himself unable to go on with the work دست یاری نمود که دیگر طبقات و خاتمه تواند نوشت.

It was suspended for twelve years: then, on the occasion of the

author's second visit to the tomb of the great saint Khwājah Mu'in-ud-Din Chishtī, in A.H. 1065 = A.D. 1654, he was inspired by that saint to finish the work with the twenty-third *Ṭabaqah*, closing it with the account of Shaykh Ḥusām-ud-Dīn Mānikpūrī, who died, according to the concluding line on 15 Ramaḍān, A.H. 853 = A.D. 1449, and whose tomb the author visited in A.H. 1052 = A.D. 1642.

Rieu's statement that the work deals with the holy Shaykhs up to the author's own time is therefore incorrect. The author enumerates the following works as his sources (fol. 9^b) :—

جواهر التفسير و تفسير حسينى و شرح مسكاه و روضة الاحياء و كشف
المكجوب و انيس الارواح و دليل العارفين و فوايد السالكين و راحب
القلوب و افضل القواد و فوايد القواد و سير الاوليا و نكر المعاني و معدن
المعاني و شرح آداب المريدين و صفات العارفين و كمله بكلمه
ثوث الصمدانى و فتوحات مكى و فصوص الحكم و ترجمه عوارف و كلمات
الصدقيين و مذاوف الاوليا و مذاوف تصفيا و لطيف الشرنقى و تذكرة
الاوليا و جامع علوم و خزانة جلالى و مرآة العارفين و نازمى يافعى كه آند
روضة الجندان گويند و روضة الرياحين و كتاب عمدة الوثقى و جعل مجلس
شيعه علاء الدوله و فصل الخطاب و شواهد النبوة و نصائح و رشحات و روضة
الصفاء و حبيب السير و روضة السعدا و سير العارفين و اخبار الاخيار و لطيف
صوفيه و تاريخ ميروز شاهى تصنيف غياث دى و نازمى عربات سكدردى
و تاريخ نظامى و منتخب التواريخ و ملفوظ شيعه احمد كاتو و ملفوظ شيعه
احمد الحق *

In each of the twenty three *Ṭabaqat* into which the biographical notices are arranged, the *Quth*, or recognized head of the Chishtis, takes the lead, followed by accounts of the contemporary Shaykhs of the same or other orders.

Contents:—

Preface: treating of Sūfism, its various stages, the different degrees of spiritual knowledge, etc.

Muqaddimah, treating of the خرفه خلافت, or robe of spiritual succession, the four Pirs, viz., Ḥasan, Ḥusayn, Khwājah Kamil Zivād, and Khwājah Ḥasan Basrī, and the fourteen following *Khāwāḍahs*, with a description of their essential features, fol. 17^b :—

1. The Zaydis, so called from Khwājah ‘Abd-ul-Wāhid bin ayd, a disciple and *Khalīfah* of Khwājah Ḥasan Baṣrī.
2. The ‘Iyādis, called after Fudayl bin ‘Iyād, *Khalīfah* of Khwājah ‘Abd-ul Wāhid.
3. The Adhamis, after Ibrāhīm bin Adham, who received the robe of *Khilāfat* from Khidr (prophet), Fudayl ‘Iyād and Muḥammad Bāqir.
4. The Hubayris, after Hubayrah Baṣrī, disciple and *Khalīfah* of Khwājah Ḥudayfah of Marash, who was a pupil of Ibrāhīm bin Adham.
5. The Chishtis, after Abū Ishāq Shāmī, who received the name of Chishtī from his spiritual guide, ‘Ulū (Mamshād) Dinawari, pupil and *Khalīfah* of Ḥudayfah Marāshī. Abū Ishāq was sent to Chisht, where Abū Aḥmad Chishtī became his disciple. In his last days Abū Ishāq made over the robe of *Khilāfat* to Khwājah Abū Aḥmad Abdāl, who was succeeded by Khwājah Muḥammad Chishtī, from whom Khwājah Abū Yūsuf Chishtī received the robe, and was succeeded by Khwājah Maudūd Chishtī. Likewise there were five Chishtī *Khalīfahs* in India, viz. Khwājah Murm-ud-Dīn Chishtī, Khwājah Quṭb-ud-Dīn Chishtī, Khwājah Farid-ud-Dīn Chishtī, Khwājah Nizām-ud-Dīn Chishtī and Khwājah Naṣir-ud-Dīn Chishtī.
6. The ‘Ajamis, after Ḥabīb ‘Ajami, pupil and *Khalīfah* of Ḥasan Baṣrī.
7. The Taytūris, after Bāyazīd Bistāmī, called Tayfūr, who, according to the Laṭā’if-i-Ashrafī, was a pupil of Ḥabīb ‘Ajami.
8. The Karkhis, after Maṣrūf Karkhī, originally a Christian, but converted to Islām by Imām ‘Alī Ridā, by whose order he gave spiritual instruction to his disciples at Karkh. According to others he received the *Khirqa* from Dā’ūd Ṭā’i, pupil of Ḥabīb ‘Ajami.
9. The Saqaṭis, after Sari Saqaṭī, pupil and *Khalīfah* of Maṣrūf Karkhī.
10. The Junaydis, after Junayd Bagdādī, pupil and *Khalīfah* of Sari Saqaṭī.
11. The Kāzarūms, after Abū Ishāq Kazarūmī, pupil and *Khalīfah* of Abū ‘Abd Ullah Khafif, who was a *Khalīfah* of Junayd Bagdādī’s pupil, Muḥammad Ruwaym.
12. The Iṣṣis after Alā-ud-Dīn Ṭūsī, the pupil and spiritual successor of Shaykh Wajih-ud-Dīn (here روضه الدین, Abū Ḥafṣ (a follower both of the doctrines of ‘Ulū Mamshād Dinawari and of Muḥammad Ruwaym through his two teachers Shaykh Muḥammad ‘Ammūyah and Akhī Faraj Zanjānī, respectively).
13. The Suhrawardis, after Diyā-ud-Dīn Abū Najīb Suhrawardī.

pupil and spiritual successor of Shaykh Wajih-ud-Din Abū Ḥafṣ, who was lineal successor in the fourth degree of Junayd Baḡdādī. Abū Najīb received the *Khirqah* from Aḥmad Gīzālī, lineal successor in the fifth degree of Junayd.

14. The Firdawsī, after Najm-ud-Din Kubrā Firdawsī, who received the *Khirqah* from Abū Najīb Suhrawardī, lineal successor in the sixth degree of Junayd.

The *Muqaddimah* continues with an account of the following twelve of the forty branch-families (خانواده فرقه), otherwise styled *Silsilah*, i.e. subordinate orders, on fol. 22 :—

1. The Qādirīs or the Gausīs, called after ‘Abd-ul-Qādir Jilānī, pupil and spiritual successor of Abū Saīd Makhzūmī, who was lineal successor in the fourth degree of Junayd Baḡdādī.

2. The Yasawīs, after Aḥmad Yasawī, pupil and *Khalīfah* of Yūsuf Hamadānī, lineal successor in the sixth degree of Junayd Baḡdādī.

3. The Naqshbandīs, after Khwājah Bahā-ud-Din Naqshband, pupil and successor of Amīr Sayyid ‘Alī Kalāl, who received the *Khalāfat* from Abul Qāsim Gurgānī in the seventh degree. Abul Qāsim was third lineal successor of Junayd Baḡdādī.

4. The Nūrīs, after Abul Ḥasan Nūrī, who received the robe of *Khalāfat* from Saīr Saqatī.

5. The Khidrawīs, after Aḥmad bin Khidrawayh, pupil and *Khalīfah* of Ḥatīm Asammī, fifth lineal successor of Ḥusayn bin ‘Alī.

6. The Shattārīs, called سطاره شسته, after Shaykh ‘Abd Ullah Shattār, the pupil and successor of Muḥammad ‘Arif, seventh lineal successor of Bāwazīd Bistāmī. ‘Abd Ullah Shattār was the first Shaykh of this order to visit India.

7. The Ḥusaynī Bukhārīs, حسنه بخاره, who trace their line from Sayyid Jalāl Bukhārī back to Imām Ḥusayn and ‘Alī bin Abū Talīb.

8. The Zāhidīs, after Badr-ud-Din Zāhid, disciple and *Khalīfah* of Fakhr-ud-Din Zāhid, successor in the eighth degree of Junayd.

9. The Anṣārīs, after ‘Abd Ullah Anṣarī, successor of Junayd Baḡdādī in the fourth or fifth degree.

10. The Ṣafawīs, after Ṣafī-ud-Din Iṣḥāq Ardabīlī, pupil, successor and son-in-law of Zāhid Ibrāhīm Gilānī, fifth lineal successor of Abū Najīb-ud-Din Suhrawardī.

11. The ‘Aydarūsīs, after Mir Sayyid ‘Abd Ullah ‘Aydarūsī, pupil and successor of Shaykh Abū Bakr, whose line is traced from Abū Maḍyan back to Junayd Baḡdādī.

12. The Qalandaris. Their line is not traced from any particular recognized head of an order. Muḥammad Qalandar and his pupils affirmed their belief in this order. Shāh Ḥaydar Qalandar, Shāh Ḥusayn Balkhī and his pupils, Shams-ud-Din Tabrizī Mawlānā Rūm (i.e. Jalāl-ud-Dīn Rūmī) and his friends and attendants, Fakhr-ud-Din Irāqī, Khwājah Ishāq Maẓribī, and Ḥāfiz Shirāzī, belonged to this order. The order, also known as Chishtiyah-i-Qalandariyah, چشتیه قلندریه, was spread in India by Shāh Khidr Rūmī, who came to this country during the reign of Sultān Shams-ud-Din İltamish (A.H. 607-633 = A.D. 1210-1235), and became a disciple of Khwājah Qutb-ud-Din Bakhtiyār Ūshū.

The twenty-three *Ṭabaqāt* contain biographical notices of the following, the recognized leader among those belonging to each successive generation being mentioned first in every case :—

I.

Muḥammad, Abū Bakr, ʿUmar, and ʿUṣmān, fol. 47^a.

II.

ʿAlī and the twelve Imāms, fol. 70^b.

III.

Ḥasan Baṣrī and his contemporaries, fol. 95^a. (Ḥasan's full name was Abū ʿAlī ul-Ḥusaynī bin Ḥasan ul-Baṣrī. According to some, his *Kunya*h was Abū Muḥammad, and according to others Abū Saʿīd. He died at Baṣrah, Rajab, A.H. 110 = A.D. 728, at the age of eighty-nine.) Kamil bin Ziyād, fol. 97^a; Abū Yahyā Mālik Dīnār, fol. 98^a; Muḥammad Wāsi, fol. 99^b; Abū Ḥāzim Makki, fol. 100^a; Khwājah Yūsuf Isbāt and Rābirah ʿAdawīyah, fol. 100^b.

IV.

Khwājah ʿAbd-ul-Wāḥid bin Zayd (originally of Baṣrah, who died in A.H. 176 = A.D. 792; according to Safinah, 27 Ṣafar, A.H. 176), fol. 104^a; Ḥabīb ʿAjāmī, fol. 104^b; ʿAtbah bin Gulām, fol. 105^b; ʿAbd Ullah Ḥusayn, fol. 106^a; Khwājah Faṭḥ bin ʿAlī ul-Mausalī, fol. 106^b.

V.

Khwājah Fudayl bin ʿIyād, with his *Kunya*h Abū ʿAlī (originally of Kūfah, but according to others of Merv, in Khurāsān or of Samarqand who died at Mecca, in Muḥarram, A.H. 187 = A.D. 802), on fol. 107^b; Sufyān Saʿmī, fol. 109^a; Abū Ḥanīfah Nuʿmān bin Ṣābit ul-Kūfī, fol. 110^a; Imam Shāfiʿ, fol. 112^b; Aḥmad Ḥanbal

fol. 114^a: Abū Sulaymān Khwājah Dā'ūd bin Naṣr Tā'i, fol. 115^a, Bashār Hāfi, fol. 116^a; 'Abd Ullah bin Mubārak, fol. 117^a, Dā'ūd Balkhī, fol. 118^a; Maṣṣūr 'Ammār, fol. 118^b; Aḥmad bin 'Āṣim Antāki, fol. 119^a.

VI.

Khwājah Ibrāhīm Adham, with his *Kunyah* Abū Ishāq, fol. 122^a. (He was the son of Sulaymān bin Maṣṣūr Balkhī, of the royal family of Balkh. He was himself ruler of Balkh till he renounced the world and went to Mecca. On the eve of his death, he suddenly disappeared; and his burial place is unknown. Some say he lies buried in Baghdād, by the side of Imām Aḥmad Hanbal; but according to others in Syria, near the tomb of the prophet Lūt, i.e., Lot. According to Nafahāt, he died in Syria, A.H. 161 = A.D. 777, according to others, in A.H. 176 = A.D. 792; while some give the date as Shawwāl, A.H. 187 = A.D. 802.) Ma'rūf Karkhī, fol. 122^b; Du'n Nūn Miṣrī, fol. 122^a; Abū 'Alī Shaiqī, fol. 124^a; Aḥmad bin Khidrawayh, fol. 125^a; Ibrāhīm, fol. 125^b; Abū 'Abd Ullah Muḥammad bin Fadl, fol. 126^a; Muḥammad bin 'Alī Ḥakim ut-Tirmidī, fol. 126^a; Abū Bakr Warrāq, fol. 127^b; Abū 'Alī Jurjāni, fol. 128^a.

VII.

Khwājah Ḥudayfah Marāshī, fol. 128. (He died on 14 Shawwāl; according to Safinot ul-Awliyā, 18 Shawwāl. The year of his death cannot be traced.) Rāyazīd Bistāmī, fol. 129^a; Hātim bin Aṣamm, fol. 132^a; Abū Sulaymān Darānī, fol. 133^a; Ibrāhīm Ḍiyā-ul-Baghdādī and Muḥammad Samāk, fol. 133^a; Muḥammad bin Aslam Tūsi, and Abū Turāb, fol. 134^a; Aḥmad Ḥawārī, fol. 134^b; Yūsuf bin Yasin, fol. 135^a; 'Abd Ullah Muḥammad bin Ismā'il ul-Maḡribī, fol. 136^a.

VIII.

Khwājah Hubayrah Baṣrī (died on 18 Shawwāl, but the year cannot be traced), fol. 136^a; Khwājah Sarī bin Muḡlis us-Saqatī, fol. 137^a; Yahyā bin Ma'ād Rāzi, fol. 138^a; Abū Hafṣ Haddād, fol. 139^a; Aḥmad Harb, fol. 140^a; Abū Hamzah Baghdādī, fol. 142^a; Khayr-i-Nassaj, fol. 142^a; Samnūn Muhibb, fol. 143^a; Abū Hamzah Khurāsānī, fol. 144^a; Shāh bin Shurjā Kirmānī, fol. 145.

IX.

Khwājah Ulū Dinawarī (died 14 Muḥarram, year not given), fol. 164^a; Junayd Baghdādī, fol. 147^a; Mamshad Dinawārī, fol. 150^a; Abū Sa'id Kharraz, fol. 150^b; Abū 'Usmān Hiri, fol. 152^a; Abū l-

‘Abbās Aḥmad bin Muḥammad Masrūq, fol. 153^a; Abū Muḥammad Ruwaym, fol. 153^b; Abū’l Ḥasan Nūrī, fol. 154^a; Ḥamdūm Qaṣṣār, fol. 157^a; ‘Umar (in some works ‘Amr) bin ‘Uṣmān ul-Makki, fol. 158^a.

X

Abū Ishāq Chishtī (died on 14 Rabi’ II—year not given—in ‘Akkah, Syria), fol. 179^a; Abū Bakr Shībh, fol. 160; Ḥusayn bin Maṣṣūr Hallāj, fol. 162^b; Fārs bin ‘Isā Baḡdadī, fol. 166^a; Abū’l ‘Abbās ibn ‘Atā, fol. 167^a; Abū Muḥammad Jurayrī, fol. 168^a; Abū Bakr bin Tā’ir ul-Abbārī, fol. 168^b; Abū Bakr Kattānī, fol. 169^a; ‘Abd Ullah bin Muḥammad Manūzil, fol. 170^a; Abū ‘Alī Rūdbārī, fol. 170^b.

XI.

Khawājah Abū Aḥmad Chishtī (born 3 Jumada II, A.H. 260 = A.D. 873, and died, A.H. 355 = A.D. 965; was buried in Chisht, 20 *Kroh* from Harāt), fol. 171^b; Abū Ya‘qub Nahrajūrī, fol. 173^a; ‘Abd Ullah bin Muḥammad Murta‘ish, fol. 173^b; ‘Abd Ullah bin Khafīf, fol. 174; Abū’l Khayr Ḥammād Aqṭa’, fol. 176^a; Abū ‘Uṣmān Magribī, fol. 179^a; Abū’l Qāsim Rāzī, fol. 179^b; Abū’l Abbās Sayyārī, fol. 180^a; Abū’l Qāsim Ḥakīm Samarqandī, fol. 181^a; Abū’l Qāsim Naṣrābādī, fol. 181^b.

XII.

Abū Muḥammad Chishtī (died A.H. 421 = A.D. 1030, during the time of Sulṭān Mahmūd), fol. 182^b; Abū’l ‘Abbās Nahāwandī, fol. 185^b; Abū Naṣr Sarraj, fol. 186^b; Abū’l Faḍl bin Ḥusayn, fol. 187^a; Abū’l Qāsim Baṣhar Yāsīn, fol. 188^a; Abū ‘Alī Daqqāq, fol. 189^b; Abū ‘Alī Sayyāh, fol. 191^a; Abū ‘Abd-ur-Raḥmān Sullamī, fol. 191^b; Sulṭān-ush-Shuhadā Amir Mas‘ūd, fol. 192.

XIII.

Nāṣir-ud-Dīn Abū Yūsuf Chishtī (son of Muḥammad Samrān, and sister’s son of Khawājah Abū Muḥammad bin Aḥmad Chishtī, who died, A.H. 459 = A.D. 1066, at the age of 84, and was buried in Chisht), on fol. 206^a; Abū’l ‘Abbās Qaṣṣab, fol. 207; Faḍl Ullah bin Abū’l Khayr, fol. 209^a; Abū’l Ḥasan Kharqāmī, fol. 211^a; Abū ‘Abd Ullah Dāstānī, fol. 212; Abū’l Qāsim Gurgānī, fol. 213^a; Abū’l ‘Abbās Ashtānī, fol. 213^b; Muḥammad bin Ḥusayn, fol. 214^a; ‘Alī bin ‘Uṣmān ‘Alī ul-Jallābī ul-Gāznawī, fol. 215^a; Khawājah Aḥmad, brother of Ismā‘īl Chishtī, fol. 216^b; Abū Ismā‘īl ‘Abd Ullah bin ‘Alī Maṣṣūr Muḥammad Anṣārī, fol. 217^a; Shaykh Aḥmad Nāmāqī ul-Jāmī, surnamed نجاشی, fol. 220^b.

XIV.

Qutb-ud-Din Maudūd Chishtī, fol. 229. (He was son of Naṣir-ud-Din Abū Yūsuf Chishtī, and learnt the whole Qur'ān by heart at the age of seven. He succeeded his father at the age of 26, but placed himself for some time under the tuition of Shaykh Aḥmad-i-Jāmīn Harat. He died 1 Rajab, A.H. 527 = A.D. 1132; and was buried in Chisht.) Aḥmad bin Maudūd bin Yūsuf Chishtī, fol. 227. Abū Ṭāhir Kūnd, fol. 228^a. Abū 'Alī Fārmadī, fol. 229^a. Abū Bakr bin 'Abd Ullah ut-Tūsi un-Nassāj and Imām Muḥammad Gazālī bin Muḥammad ul-Gazālī ut-Tūsi, fol. 230. Abū'l Faṭḥ Aḥmad bin Muḥammad ul-Gazālī, fol. 232^a. 'Avn ul-Quḍāt Hamadānī, fol. 233^a. Abū Naṣr Abū Ja'far bin Abī Ishāq ul-Harawī, fol. 236^a. Sultān Muḥd-ud-Din, fol. 236^a.

XV.

Khawajah Hājī Sharīf Zandani, pupil of Maudūd Chishtī, fol. 237^a. (He died on 3—or 6, according to Satinah—Rajab. The year is not known, but he was a contemporary of Yūsuf Hamadānī —*b* A.H. 440 = A.D. 1048, and *d* A.H. 535 = A.D. 1149. His tomb is in Syria.) Yūsuf Hamadānī, fol. 237^a. Aḥmad Yasawī fol. 238^a. 'Abd-ul-Khālīq Gujduwani, fol. 239. Diyā-ud-Din Abū Najīb 'Abd-ul-Qahīr bin 'Abd Ullah Suhrawardī, fol. 241^a. Abū Muḥammad bin 'Abd Ullah-ul-Baṣrī, fol. 242^a. Aḥmad bin Abul Ḥasan ur-Rafā'i, fol. 244^a. Abū 'Abd Ullah Ṣaunari, fol. 245. Shaykh Ḥammād Dabbās, fol. 246^a. Abū 'Abd Ullah Quḍayb ul-Bin Maṣṣālī, fol. 247. Abū'l 'Abbās bin Arif ul-Undulusī, fol. 248^a. Ḥakim Sanā'i ul-Gaznawī, fol. 148^a.

XVI.

Khawājah 'Usman Harunī, pupil of Hājī Sharīf Zandani, fol. 250^a. (He belonged to Harun, a village in Khurāsān or in Farḡānah. He spent his last days in Mecca, where he died and was buried, 6 Shawwāl A.H. 607 = A.D. 1210.) Muḥyī-ud-Din 'Abd-ul-Qādir Jilānī, fol. 254^a. Shaykh Abū Madyan Maḡribī, fol. 259^a. Shaykh Saḍuqahī Bagdādī, fol. 260^a. Abū Muḥammad 'Abd ur-Raḥmān Tafyūnjī, سعدی, fol. 261^a. Shaykh Muḥammad ul-Awāmī, fol. 262^a. Abū's-Sa'ūd ibn ul-Sh-Shiblī, fol. 262^a. 'Adī bin Musāfir Shāmī ul-Hankārī, fol. 264^a. Hayat bin ul-Qays ul-Tarrānī, fol. 264^a. Abū Ishāq ibn uz-Za'uf, fol. 265^a. Shaykh Jāgīr, fol. 265^a. Abū 'Abd Ullah Muḥammad bin Hāshimī, fol. 266^a. 'Umar ibn Fāriḍ ul-Ḥamawī, fol. 266^a. Shaykh Mūsā Sadrāmī, fol. 268^a.

XVII.

Khawājah Mu'in-ud-Din Chishti, fol. 270^a. (He was son of Khawājah Giyās ud-Din Hasan Sijzi, and was born in Sijistān, A.H. 537 = A.D. 1142, but was brought up in Khurāsān. At the age of 15 he lost his father. He renounced worldly aspirations, and travelled to Samarqand and Bukhārā and thence to Baghdād, where he placed himself under the tuition of Khawājah 'Usmān Hārūnī, from whom he received the robe of spiritual succession, خرقه خلافت. He afterwards enjoyed the society of Shaykh Najm-ud-Din Kubrā, for two and a half months; 'Abd-ul-Qādir Jilānī at Baghdād, for five months and seven days; Diya-ud-Din Abū Najib Suhrawardi; Shaykh Awhad-ud-Din Kirmānī; and Shihāb-ud-Din Suhrawardi. From Baghdād he came to Hamadān, where he interviewed Yū-uf Hamadānī. He interviewed Abū Sa'id Tabrizi at Tabriz, Shaykh Mahmūd at Isfahān, and then visited the tombs of Shaykh Abū Sa'id Abu'l Khayr at Mahnah and of Abu'l Hasan Khirqānī at Khirqān. After visiting Shaykh Nāsir-ud-Din at Astarābād, he travelled to Harāt, Sabzwār, Balkh, Gāzni, Lahore, and Dihli, and came at last to Ajmir, where he finally settled. He died on 6 Rajab—some say Dulhijjah—A.H. 637 = A.D. 1239; according to others, A.H. 633 = A.D. 1235 and also A.H. 636 = A.D. 1238.) Najm-ud-Din Kubrā, fol. 282^b; Shihāb-ud-Din 'Umar bin Muhammad us-Suhrawardi, fol. 287^b; Shaykh Muhyi-ud-Din Muhammad bin ul-'Arabi, fol. 289^b; Shaykh Rūzbhān Baqli ush-Shirāzi, fol. 294^a; Shaykh Bahā'u'd Din Walad, fol. 296^a; Sayyid Burhān-ud-Din Muhaqqaq, fol. 297^a; Majd-ud-Din Baghdādī, fol. 297^a; Sa'd-ud-Din Hummū'i, fol. 298^b; Sayf-ud-Din Bakharzi, fol. 303^a; Raḍi-ud-Din 'Alī Lālā Gāznawī, fol. 305^a; Bābā Kamāl Jandī, fol. 306^a; Shams-ud-Din bin Muhammad bin 'Alī bin Malik dad ut-Tabrizi, fol. 308^a; Shihāb-ud-Din Maqtūl, fol. 310^a; Farid-ud-Din 'Attār, fol. 312^a; Muhammad Turk Nārnawli, fol. 314^a; Mir Sayyid Husayn Khingsawār, fol. 315^a; Sayyid Nūr-ud-Din Mubārak Gāznawī, fol. 316^a; Shaykh Hamid-ud-Din Sūfi us-Sawāhī, fol. 317^a.

XVIII.

(Beginning with an illuminated head-piece.) Khawājah Qutb-ud-Din Bakhtiyār bin Kamāl-ud-Din Ahmad bin Musā 'Ushī, entitled Kākī and Bakhtiyār, fol. 320^b. (He was born in Ush, in Māwarā-un-Nahr, or in Farḡānah. His father died when he was only a year and a half old. He was a pupil and the chief *Khalifah* of Khawājah Mu'in-ud-Din Chishtī, with whom he spent the last years of his life at Delhi and Ajmir in intimate friendship. He died in

Delhi, Monday, 14 Rabr I, A.H. 633 = A.D. 1235, and was buried near the Hawḍ-i-Shamsi.) Bahā-ud-Dīn Dakarīyā Multānī, fol. 327^a; Jalāl-ud-Dīn Muḥammad Balkhī ur-Rūmī, fol. 331^a; Ṣadr-ud-Dīn Muḥammad bin Ishāq ul-Qūnawī, fol. 335^a; Auḥad-ud-Dīn Ḥamid ul-Kirmānī, fol. 336^a; Najīb-ud-Dīn ‘Alī bin Buzḡush ush-Shirāzī, fol. 339^a; Shaykh Zāhir-ud-Dīn ‘Abd-ur-Rahmān and Shaykh Nūr-ud-Dīn ‘Abd-us-Samad, fol. 340^b; Abu’l Qasīm Jalāl-ud-Dīn Tabrizī and Shaykh Jalāl-ud-Dīn Digdāmī, fol. 341^a; Qāḍī Ḥamid-ud-Dīn Nāgūrī, fol. 341^b; Sharaf-ud-Dīn bin Muṣliḥ bin ‘Abd Ullah Saḍī Shirāzī, fol. 346; Fakhr-ud-Dīn Ibrāhīm ‘Irāqī, fol. 347^a; Ṣalāḥ-ud-Dīn Farīdūn ul-Qūnawī, known as Zarkub, fol. 350^a; Shaykh Ḥusām-ud-Dīn, fol. 350^b; Sultān Walad bin Mawlawī Rūmī, fol. 351; Shaykh Nizām-ud-Dīn Abu’l Muwayyid, fol. 355^a; Shāh Khidr Rūmī, fol. 374^a; Shaykh Badr-ud-Dīn Gaznawī, fol. 355^b; Shaykh Diyā-ud-Dīn Rūmī, Shaykh Sharaf ud Dīn Kirmānī and Shaykh ‘Abd-ul-Azīz fol. 356^a; Shāh Kurdiz Multānī, fol. 356; Shaykh Naqī-ud-Dīn Muḥammad Shaykh Turk Bayābām and Shaykh ‘Abd Ullah Balbānī fol. 357^a.

XIX.

Shaykh Farīd-ud-Dīn Ganj-i-Shakar, pupil and spiritual successor of Khvajah Qutb-ud-Dīn ‘Ushī, fol. 359^a. (His mother was the daughter of Mullā Wajih-ud-Dīn Khupandī. He died 95 years old, on 5 Muḥarram A.H. 668 = A.D. 1269, or 669 = A.D. 1270; and was buried in Patan, i.e. Pāk Patan, otherwise called Ajwodhan in the Panjāb.) Najīb-ud-Dīn Mutawakkil, fol. 384^a; Badr-ud-Dīn Ishāq, fol. 385; Jamāl-ud-Dīn Hansawī, fol. 387^a; ‘Arif Sistānī, fol. 389^a; Dāūd bin Maḥmūd, fol. 390^a; Sayyid Muḥammad bin Maḥmūd Kirmānī, fol. 391^a; Mīr Sayyid Khāmūsh, fol. 392^a; Sayyid Kamāl-ud Dīn Ahmad bin Sayyid Muḥammad Kirmānī and Sayyid Nūr-ud-Dīn Mubarak, fol. 393^a; Mīr Sayyid Muḥammad bin Sayyid Kamāl-ud-Dīn Ahmad and Shaykh Ṣadr-ud-Dīn bin Bihā-ud-Dīn Dakarīyā, fol. 393^b; Shaykh Abu’l Fath Rukn-ud-Dīn, fol. 396^a; Shaykh Ṣadr-ud-Dīn, known as Hājī Chīnāz, fol. 397^a; Shaykh Peyārāh Ḥusāmpūrī, Shaykh Shāh Mūsā Ashuqān and Shaykh ‘Usmān Sayyāḥ Dihlawī, fol. 397^b; Nūr Sayyid Ṣadr-ud-Dīn, better known as Sayyid Ḥisām, fol. 400^a; Shaykh Ṣalāḥ-ud-Dīn Darwish Sistānī, fol. 401^a; Shaykh Ṣalāḥ Sayyāḥ, fol. 402^a; Shaykh Ahmad Nahrwalī, fol. 404^a; Shaykh Badr-ud-Dīn Mu’ytāb, fol. 405^a; Shaykh Badr-ud-Dīn Samarqandī, fol. 408^a; Shaykh Sūfī Budhni, fol. 409^a; Jamāl-ud-Dīn Ahmad Jūrgāmī, fol. 412^a; Nūr-ud-Dīn ‘Abd-ur-Rahmān Isfarā’im, fol. 412^b; Saḍ-ud-Dīn Farḡāmī, fol. 413^a; Shaykh ‘Azīz bin Muḥammad Nasafī, fol. 414^a.

XX.

Shaykh 'Alâ-ud-Dîn 'Alî Aḥmad Ṣâbir, the favourite and spiritual successor (according to some, son-in-law also) of Shaykh Farîd-ud-Dîn Ganj-i-Shakar, who died on 13 Rabi' I, A.H. 690 = A.D. 1291, fol. 416^a; Naṣîr-ud-Dîn Maḥmûd bin Yahyâ Awadhî, fol. 420^b; Shams-ud-Dîn Yahyâ, fol. 425^b; Shaykh Qutb-ud-Dîn Munawwar bin Shaykh Burhân-ud-Dîn bin Shaykh Jamâl-ud-Dîn, fol. 427^c; Ḥusâm-ud-Dîn Multânî, fol. 429^c; Fakhr-ud-Dîn Zarrâdî, fol. 431^b; 'Alâ-ud-Dîn Nîlî, fol. 433^b; Burhân-ud-Dîn Ġarîb, fol. 434^b; Wajh-ud-Dîn Yûsuf Ṣânî, fol. 436^b; Shihâb-ud-Dîn Imâm, fol. 437^b; Sirâj-ud-Dîn 'Uṣmân, fol. 438^b; Nizâm-ud-Dîn Muḥammad Badâ'ûnî and his pupils, fol. 441^a; Amir Khusraw bin Amir Sayf-ud-Dîn, fol. 450^a; Amir Ḥasan 'Alâ-i-Sanjari, fol. 452^a; Qâdî Fakhr-ud-Dîn bin Rukn-ud-Dîn, fol. 453^a; Khawâjah Gurg Majdûb, fol. 466^a; Sayyid 'Alâ-ud-Dîn (bin) Sayyid 'Izz-ud-Dîn Kantûrî, fol. 457^a; Sayyid Amir Mâh bin Sayyid Nizâm-ud-Dîn, fol. 459^a; Shaykh Sharaf-ud-Dîn Manayri ul-Bihâri, fol. 461^a.

XXI.

Shaykh Shams-ud-Dîn Turk Pânîpatî, fol. 465^b (He was a descendant of Khawâjah Aḥmad Yasawî, who traced his genealogy back to Muḥammad Ḥanîfah bin 'Alî Murtaḍâ. He was the disciple and *Khaliḡah* of 'Alâ-ud-Dîn 'Alî Ṣâbir. He spent a long time in Turkistân and Mâwarâ-un-Nahr in pursuit of Ṣufî lore, and subsequently came to India, where he chose 'Alâ-ud-Dîn Ṣâbir as his spiritual guide. He died on 19 Shabân, and was buried at Pânîpat. The year of his death is not known. He was a contemporary of Naṣîr-ud-Dîn Maḥmûd Awadhî, who died in A.H. 757 = A.D. 1356 during the reign of Sulṭân Firûz Shâh, A.H. 752-790 = A.D. 1351-1388.) Rukn-ud-Dîn 'Alâ-ud-Dawla Simnânî, fol. 468^a; Ṣafî-ud-Dîn Abu'l Fath Ishâq, fol. 474^a; Muḥammad Bâbâ Samâsî, fol. 478^a; Bahâ-ud-Dîn Naqshband, fol. 480^b; Imâm Abû 'Abd Ullah 'Afîf-ud-Dîn ul-Yâfirî, fol. 484^b; Makhdûm Jahâniyân Sayyid Jalâl Ḥusayn Bukhârî, fol. 486^a; Mir Sayyid Muḥammad Ġisûdarâz, fol. 489^b; Mawlânâ Khawâjagî, fol. 501^b; Shaykh Ṣadr-ud-Dîn Ḥakîm, fol. 503^b; Qâdî 'Abd-ul-Muqtadir bin Qâdî Rukn-ud-Dîn, fol. 504^b; Muḥammad Mutawakkil Kantûrî, fol. 506^b; Shaykh Dâniyâl, known as مولانا عود, fol. 510^a; Makhdûm Shaykh 'Alâ ul Ḥaqq Wa'd-Dîn Bangâlî, fol. 513^b; Shaykh Muzaḥḡar bin Shams-ud-Dîn Balkhî, fol. 520^a; Sayyid 'Alî bin Shihâb-ud-Dîn Hamadânî, fol. 523^a.

XXII.

Shaykh Jalâl-ud-Dîn Pânîpatî, disciple and *Khaliḡah* of Shams-ud-Dîn Turk Pânîpatî, fol. 526^b. (He died on 13 Rabi' I, and was

buried in Pānīpat. The year of his death is not known. He was contemporary with Sultān Mahmūd bin Muḥammad bin Firūz Shāh.) Sayyid Ashraf Jahāngir Simnāni, fol. 531^a; Khwājah 'Alā-ud-Dīn 'Attār, fol. 542^a; Khwājah Muḥammad Pārsā, fol. 544^b; Khwājah Ya qūb Charkhi, fol. 547^a; Khwājah Nizām-ud-Dīn Khāmūsh, fol. 548^c; Zavv-ud-Dīn Abū Bakr ul-Khawāfi, fol. 549^c; Sayyid Qāsim Anwār, fol. 551^c; Mawlānā Muḥammad (better known as Maḡribī) fol. 553^a; Sayyid Nīmat Ullah Walī, fol. 553^b; Sayyid Sadr-ud-Dīn, known as Rājū Qattāl, fol. 555^b; Shaykh Sirāj-ud-Dīn Sūkhṭah, fol. 558^c; Makhdūm Shaykh Akh Rājiri, fol. 559^c; Makhdūm Shaykh Qiwām-ud-Dīn, fol. 564^b; Shaykh Ikhtivār-ud-Dīn, fol. 567^c; Sayyid Yād Ullah, fol. 568^c; Makhdūm Shaykh Fath Ullah, fol. 570^a; Makhdūm Shaykh Abū'l Fath Jawnpūri, fol. 571^a; Makhdūm Shaykh Husām-ud-Dīn, fol. 573^a; Bābā Ishāq Maḡribī, fol. 576^c; Shaykh Ahmad Khattū Gujarāti, fol. 579^a.

XXIII.

Shaykh Ahmad 'Abd ul-Haqq Radawli, fol. 583^c. (He was disciple and principal *Khawājah* of Jalāl-ud-Dīn Pānīpatī. His grandfather Shaykh Dā'ūd, who traced his descent back to the second Caliph 'Umar, left his native place Balkh during Hūlāgū Khān's devastation, and came to India, where he settled in Radawli near Awadh, during the reign of Sultān 'Alā-ud-Dīn Khiljī, A.D. 695-715 = A.D. 1296-1316, and became a disciple of Naṣir-ud-Dīn Awadhī. Ahmad 'Abd-ul-Haqq was the second son of Shaykh 'Umar bin Dā'ūd. After a few preliminary interviews with Jalāl Pānīpatī, he went to Sunām, where he stayed for some time, and then returned to Pānīpat. Not finding his master there, he went to Badā'ūn, in the year in which Timūr invaded India, and fought the battle of Delhi with Sultān Mahmūd, A.H. 801 = A.D. 1398. From Badā'ūn he went to Bhakar, and then again to Pānīpat, when he received the *Khawājah* of *Khilāfat* of the Chishtī order from his Pir, who later on placed his children under his tuition. After the death of his Pir he came to Bengal, where he met Shaykh Nūr-ud-Dīn 'Alam. He finally returned to his native place Radawli, where he died, 15 Jumāda II A.H. 837 = A.D. 1434.) Makhdūm Shaykh Nūr ul-Haqq bin Shaykh 'Alā ul-Haqq Bangali, fol. 600^c; Ḥafī Sayyid 'Abd ar-Razzaq, fol. 604^c; Shaykh 'Abd ul-Quddūs bin Shaykh Ismā'īl, fol. 610^a; Makhdūm Shaykh Muḥammad 'Isā Fāḡ, fol. 615^c; Sayyid 'Abd Ullah Burhan-ud-Dīn Gujarāti, fol. 616^c; Makhdūm Shaykh Suraj, fol. 623^c; Dawar Malik bin Mahmūd, fol. 624^c; Makhdūm Shaykh Kabir, fol. 626^c; Sayyid Jalāl Gujarāti, fol. 627^c; Shah Miyānpyr

Qutb-i-Wilāyat, fol. 628^a; Shaykh ‘Abd Ullah Shaiṭār, fol. 631^c; ‘Āshiq-i-Ṣādiq Shāh Dā‘ūd, fol. 634^a; Makhdūm Shaykh Jamāl, fol. 635^a; Shaykh Husayn bin Mu‘izz Balkhī ul-Bihārī, fol. 636^b; Mir Sayyid ‘Alam ud Dīn, fol. 638^b; Makhdūm Shaykh Husām-ud-Dīn fol. 641^a.

C. Stewart, in his Catalogue, p. 29, while mentioning the work, remarks that the author is “unknown.” The work is noticed in Rieu, pp. 359 and 973.

Five *Hāshiyahs* (marginal additions) by the author, written in the same hand as the text, are found in the present copy:—

1. در بیان مرنده احدیت و وحدت و واحدیت, on fol. 1^a.
2. دوم حاشیه بر مقدمه کتاب در باب مراثی خلافت (sic), on fol. 15.
3. حدیث سوم در احوال خواجه قطب الدین مودود چشتی در بیان عالم, on fol. 227^b.
4. حاشیه چارم در ذکر تسبیح اوحده الدین کرمانی در بیان نفی تناسخ, on fol. 231^b.
5. پنجم در ذکر حضرت میر سید الشرف جامنگسر در بیان احوال خلدیه وقت شاه, on fol. 539^a.

A detailed table of contents occupies foll. 11^a–15^b, and an index of the names of persons, arranged in alphabetical order, is prefixed. The latter ends with a list of the names of thirty-nine renowned *Khalīfahs* and disciples of Shaykh Nizām-ud-Dīn Muḥammad Badā‘unī.

Written in neat Nasta‘liq within gold and coloured-ruled borders with a finely illuminated head-piece and a double-page ‘Unwān. The headings are written in red throughout.

Copied at the request of the donor of the library at Haydarabad, dated 15 Duhijjah, A.H. 1220.

No. 677.

fol. 52: lines 13: size 11 × 6: 6½ × 3.

مرآت مدارى

MIR‘ĀT-I-MADĀRĪ.

Life of Shah Madār, one of the most popular saints of India.

Author: ‘Abd-ur-Raḥmān Chishtī, عبد الرحمن چشتی.

Beginning —

الحمد لله الذى خلق الاشياء وهو عظيم يعنى شكر ميكوم من آن
بروردگار عالمين را اله *

The author, who has been already mentioned, see No. 676 in this catalogue, gives us to understand in the preface that very early in his life, he began a search for some account of *Shaykh Badi-ud-Din*, generally known as *Shāh Madār*; and although he consulted several historical and biographical works as well as the *Malfūzāt* of the *Shaykhs* of different places, he found nothing. At last on his journey to Ajmir, A.H. 1053 = A.D. 1643, he chanced upon a history of the saint, written by his principal *Khalifah*, *Qādi Mahmūd* (not *Muḥammad*, as wrongly given in Rieu) *Kantūri*, and entitled *Imān-i-Mahmūdī*, ایمان معمودی. This work, says the author, contained a detailed and true account of *Shāh Madār*, and was based on the writer's personal knowledge of the saint, and on discourses which he had directly heard from him. From this work, and from the *Latā'if-i-Ashrafi* of *Sayyid Ashraf Jahāngir Simnāni*, an intimate friend of *Shāh Madār* he compiled the present work with some additional accounts derived from trustworthy sources. He then proceeds to say that, at the request of *Shaykh Amān Ullah* of *Sandilah*, he visited the tomb of *Shāh Madār* in *Makanpūr* (Thornton's *Mukunpoor*, district of *Kānpūr*), on Thursday, 25 Dulgā'd, A.H. 1064 = A.D. 1653, and wrote this work close to the shrine.

According to the author, *Shāh Madār* belonged to a Jewish family of *Halab* (Aleppo), where he was born, A.H. 715 = A.D. 1315. His father *Abu'l Ishāq Shāmi*, a strict follower of the law of Moses, (Rieu p. 361, calls *Shāh Madār's* father "*Shaykh Ali, a Jew of Halab*") placed him under the tuition of a Jewish teacher, *Hadiqah Shāmi*. After the death of his parents, he travelled to Mecca, and thence to Medina, where he embraced Islām. On fol. 13^v the author remarks that *Sayyid Ashraf Jahāngir Simnāni*, in his *Latā'if-i-Ashrafi*, says that on one of his journeys to Mecca he met *Shāh Madār*, who afterwards left for India. The author also mentions the saint's journey to India. The ship was accidentally wrecked, but he reached the shore with the help of a plank. He went to *Gujarāt*, and thence to *Ajmir*, where he visited the tomb of *Khawjah Mu'in-ud-Din Chishti*. After staying there for some time, he went to *Kālpi*, and thence to *Qannūj*, where he met *سبح اخي جمستد فدوائی*, disciple and *Khalifah* of *Sayyid Jalāl Bukhārī*; and there he fixed his abode in a place which, the author states, from that time onwards was known as

Makanpûr. He afterwards made an excursion to Jaunpûr, attended by his favourite pupil, Qâdî Shihâb Qudwâ'î; and at Lucknow visited Shaykh Qiyâm-ud-Din, who died shortly after. At Jaunpûr Sultân Ibrâhîm Sharqî, with all his nobles and attendants, paid a visit to him: but Qâdî Shihâb-ud-Din, the leader of the 'Ulamâ of Jaunpûr, and his followers rose against him. They were subsequently induced to approach him by the interposition of Sayyid Ashrat Jahângîr Simnâni. It was at Jaunpûr that Shaykh Husayn Murizz Balkhî, a disciple of Shaykh Sharaf-ud-Din Yahyâ Manavri, studied the latter half of the 'Awârif under Shâh Madâr.

Shâh Madâr returned to Makanpûr, where Qâdî Muṭahhar and his followers became his pupils. At the request of Sultân Ibrâhîm Sharqî and others, he returned to Jaunpûr: and on his way visited Kantûr, where Qâdî Maḥmûd Kanturî and his followers became his pupils. On this occasion he was received by the king, Nûr Ṣadr-i Jahân, Qâdî Shihâb-ud-Din and many others.

Shâh Madâr stayed at Jaunpûr for some years, and then returned to Makanpûr, where after three years Qâdî Maḥmûd Kanturî paid him a visit. Towards the close of his life, while discoursing to his pupils and followers, he once stated that he had spent thirty five years of his life in Syria, forty in Mecca, Medina and Najaf, and fifty in India. It is related that before his death he took off his *dustâr*, *pirithan*, and *izar*, دسٲار و دسٲارمن و ازار; and after handing them to Qâdî Maḥmûd, expired on Thursday, 18 Jumâdâ, A.H. 840 = A.D. 1433, at the age of 125 years. His tomb at Makanpûr is still visited by large numbers of devotees.

On fol. 43^a-44^b, the author dwells upon Shâh Madâr's modes of prayer.

On fol. 50^a the author gives a description of the tombs of Shâh Madâr's chief attendants and pupils, thus:—

The tombs of Qâdî Maḥmûd and his son are in Kantûr: that of Qâdî Muṭahhar, in Kâlpi; of Qâdî Shihâb Qudwâ'î, in Jilânî, of Shâh Allâ (آلہ), in Gaur, Bengal: of Sayyid Jamâl-ud-Din, entitled Jumman, in Bihâr; of Sayyid Aḥmad Bâdpâ, in the vicinity of Jaunpûr; of Jûdan Madârî, in Awadh; of Shaykh Shams Tâ'ib, in Lucknow: of Shaykh Bulḥan Ṣiddiqî, in Sandilah, and of شمسکسا (sic.), in Qannûj.

It is said on fol. 15^b that Shâh Madâr belonged to the Uwaysî order; and the genealogy of his spiritual succession traced back to the Prophet, is as follows:—

حضرت شاه مدار بحسب دطن اجازت ارادت از روحانیت حضرت
 شیخ عبد الله مکی بپایه بود و او بحسب قائلوار حضرت شیخ زین الدین
 شامی اجازت داشت و او از حضرت شیخ رفیع الدین شامی و او از حضرت
 شیخ طیمور شامی و او از حضرت شیخ رفیع المقدس و او از حضرت اعمام
 حسین شعبد داشت که بلا و او از حضرت عبدی علی کرم الله وجهه و او از
 حضرت رسالت بذاته محمد مصطفی علی الله علیه و سلم *

The author refers to his previous work *نوراد جسدہ* on fol. 45.

For *Shāh Madār's* life, see *Akhbār-ul-Akhyār*, p. 189. A copy of the present work is noticed in *Rieu*, p. 361. A neatly written copy, transcribed from our MS., is preserved in the Būhār Library.

Not dated: written in a careless Indian *Taliq*, in the latter half of the eighteenth century. Some of the folios are misplaced: the right order is 24, 31-32, 27-30, 25-26, 33.

No. 678.

fol. 83: lines 11: size $6\frac{1}{2} \times 3\frac{1}{2}$: $5 \times 2\frac{1}{2}$

تاریخ قادریہ

TÂRÎKH-I-QÂDIRÎYAH.

Biographical sketches of the saints who form the filiation of the *Qâdiri Silsilah*, from the Prophet to the author's *Pir*, *Shāh Fath Muhammad Qâdiri*.

Author: 'Abd-ur-Rashid Qâdiri-ul-Kayranawî *محمد الرشید قادری* الکمرانی.

Beginning —

الحمد لله الذي جعل قلوب العربيين منورا بنور العرفان الخ *

The author's father, *Nazar Muhammad Qutb Qâdiri*, was both the sister's son and the son-in-law of the author's *Pir*, *Fath Muhammad Qadiri*, to whom the last notice, fol. 76-83, is devoted.

According to this notice *Hājī Shāh Fath Muhammad Qâdiri ul Kayrānawī*, entitled *Giyāṣ-ud-Din*, and better known as *Miyānjiw*, was born in *Anbālah*. He received the robe of *Khilāfat* at *Madinah* from *Shaykh Yahyā Madani*, and settled at *Kayranah* (Thornton's *Kyranah*), where he died on Wednesday, 29 *Rabi' I*, a. h. 1130 =

A.D. 1717, at the age of sixty-three. In the preface, the author tells us that he wrote this work at the request of some of the followers of the Qâdiri order, in A.H. 1150 = A.D. 1737.

Contents:—

Muḥammad, fol. 3^a. ‘Alī, fol. 8^a. Ḥasan, fol. 11^a. Ḥusayn, fol. 13^a. Zayn-ul-Ābidin, fol. 14^b. Muḥammad Bâqir, fol. 15^b. Ja far Šâdiq, fol. 17^a. Mūsâ Kâzīm, fol. 18^b. ‘Alī Riḍa, fol. 19^a. Muḥammad Taqī and ‘Alī Naqī, fol. 20^b. Ḥasan ‘Askari and Muḥammad Mahdī, fol. 21^a. Ma rūf Karkhī, fol. 22^b. Shāykh Sari Saqati, fol. 24^b. Junayd Bagdâdi, fol. 26^a. Abū Bakr Ja’far Shūbli, fol. 29^b. ‘Abd-ul-‘Azīz عَزَمِي, fol. 31^b. Abul Faḍl عَمِي, fol. 32^a. Abul Faraj Ṭarsūsī, fol. 32^b. Abul Ḥasan الشَّكَّارِي, fol. 33^a. Abū Saʿid Mubārak, fol. 33^b. Muḥyi-ud-Dīn ‘Abd-ul-Qâdir Jilāni, fol. 34^a. Shams-ud-Dīn ‘Alī ul-Haddād, fol. 43^a. Shams ud-Dīn ‘Alī Sāni, fol. 44^a. Muḥammad Faḍīl, fol. 45^a. Quṭb ud-Dīn Abū’l Ḡayṣ Jamīl, fol. 45^a. Sayyid Muḥammad bin ‘Abd ul-Ḡayṣ, fol. 47^a. Sayyid Jalāl-ud-Dīn Ḥusayn Makhdūm Jahāniyān Bukhārī fol. 47^a. Sayyid Nāṣir-ud-Dīn Maḥmūd, fol. 56^a. Sayyid Ḥamid Quṭb-i-Naubahār, fol. 57^b. Sayyid Faḍl Ullah Quṭb, fol. 57^b. Sayyid Šadr-ud-Dīn, fol. 58^a. Sayyid ‘Abd Ullah Quṭb, fol. 58^b. Sayyid ‘Abd-ul-Kabir, fol. 62^a. Shāykh ‘Abd-ul-Ḡafūr, fol. 63^a. Sayyid ‘Alā-ud-Dīn, fol. 66^a. Sayyid Ḥusayn Bukhārī, fol. 67^a. Sayyid Maḥmūd Shāhid, fol. 67^b. Sayyid Tâ-hâ Quṭb-ud-Dīn Qâdiri, fol. 69^a. Ḥājī Shāh Faṭḥ Muḥammad Qâdiri, fol. 76^a.

The number of works, mentioned by the author in the preface as the sources of this compilation, is eleven, of which the latest are the Akhbâr-ul-Akḥvâr (see No. 663), Mir’ât-ul-Asrâr (see No. 676), and Taḥâ’if-i-Rashidiyah. The last-named work, composed by the author himself (see Rieu, i p. 361), contains very similar notices of the same persons as those contained in the present work, and is arranged in the same order. It is evident that this is only an extract from the author’s previous work.

Written in ordinary Indian Taḥliq, within red-ruled borders, with the headings in red, by order of Ḥadrat Shāh Šāhib, most probably the *Pir* of the Scribe: محمد منیر قادری انصاری کمرانوی.

An index of the names of the persons noticed in the MS. is given in the beginning.

Not dated: apparently eighteenth century.

No. 679.

fol. 261; lines 17; size $9 \times 4\frac{3}{4}$; 7×3

اعمال المقصود

UŞÛL UL MAQŞÛD.

Notices on the Shaykhs of the Qalandari order, and especially on the author's father.

Author. Turâb Ali bin Shâh Muḥammad Kāzim Qalandari 'Alawi نواب علی ابن . . حضرت شاہ محمد کاظم ولددری علوی.

Beginning:—

بعد حمد خدائیکہ لا اله الا الله وحده تشریک له کلمه ایست در بیان

او الخ *

We learn from the preface that the author, after the death of his father, formed the project of writing an account of the Qalandari Shaykhs, and of his father, for the use of his children and friends: but the execution of the plan was delayed until Sha'bân, A.H. 1225 = A.D. 1810, when he commenced to write an account of his father. After two or three days he saw his father in a dream, who drew his attention to some written pages lying on a balcony. Turâb proceeded with the work, using these pages, when of a sudden he lost his brother, Himāyat 'Alī. According to the author's statement on fol. 232^b, he died of snake bite on Friday, 25 Rajab, A.H. 1226 = A.D. 1811. This shock, says the author, prevented his writing the work on a larger scale. He had to content himself by writing it in a concise form. The author's father, Muḥammad Kāzim, whose life, teachings, and miracles form the main topic of the work, and occupy foll. 95-261, was a descendant of Nizām-ud-Dīn Qāri, better known as Shaykh Phikan of Kākūri, near Lucknow.

According to Badā'ūni, vol. iii, p. 24, Shaykh Bhikan was a great Sūfi scholar and died, A.H. 981 = A.D. 1573.

Muḥammad Kāzim was the disciple and spiritual successor of Shâh Basit 'Alī Qalandar Ilahâbâdî, who died 17 Du'l-hijjah, A.H. 1196 = A.D. 1781 (see fol. 81^a).

The author visited his tomb three times. The preface does not include any list of the author's sources; but in the course of his narration he refers to Hujjat-ul-Ârifin, Maṭlûb-ut-Tâlibin, Murâd-ul-Muridin, Mir'ât-ul-Asrâr, Fuṣûl-i-Mas'ûdiyyah, etc., and frequently to Manâqib-ul-Aşfiyâ.

The work is divided into twelve *Asls*, each devoted to the life of a *Shaykh*, as follows. —

(1) 'Abd-ul-'Aziz Makki Qalandar, fol. 2^b. (2) Sayyid Khidr Rûmî, fol. 13^a. (3) Sayyid Najm-ud-Dîn Qalandar Gauş-ud-Dahr, fol. 21^a. (4) Qutb-ud-Dîn Binâ-Dil Jaunpûri, fol. 30^a. (5) Muḥammad Qutb Qalandar, fol. 38^b. (6) *Shâh* 'Abd-us-Salâm Qalandar, fol. 39^a. (7) 'Abd-ul-Quddûs Qalandar Jaunpûri, fol. 41^b. (8) *Shâh* Mujtabâ, better known as *Shâh* *Shams*, fol. 45^a. (9) *Shâh* Fath Qalandar Jaunpûri, fol. 52^b; his wives and children, fol. 57^a; his pupils, fol. 59^a. (10) *Shâh* Ilahdiyah Aḥmad, fol. 60^a; his pupils and *Khalifahs*, fol. 64^b. (11) *Shâh* Bâsit 'Alî Qalandar Ilahâbâdî, fol. 65^a; his pupils and *Khalifahs*, fol. 82^b; his mother, Phûl Bibi, fol. 83^b; his elder brother, Muḥammad Wâriş, fol. 84^b; his younger brother, Muḥammad Wâşil, known as Wâşil-ul-Haqq, fol. 86^b, his children, fol. 88^b. (12) *Shâh* Muḥammad Kâzîm, the author's father, fol. 95^a; his education, fol. 103^a; his taste for music, fol. 104^a; his noble character, fol. 105^b; his interview with *Shâh* Mazhar Husayn, fol. 110^b; his interview with his spiritual guide, fol. 112^a; his disappearance from the army, fol. 113^a; his return, fol. 115^a; his journey to Ilahâbâd, fol. 118^b; his marriage, after his return from attendance on the *Pîr*, fol. 120^b; he receives instruction from his *Pîr*, fol. 124^a; he receives the spiritual robe of succession, fol. 128^b; his instruction to his children and pupils, fol. 165^b; his illness and death, fol. 174^a; manifestations of his supernatural powers before and after his death, foll. 193^a and 212^a; his relatives, children, friends and followers, fol. 215^a; his letters, fol. 218^a; Himâyat 'Alî (the author's brother) fol. 229^b; Bahrâm 'Alî, fol. 233^b; Âshiq Ullah, fol. 235^a; Inshâ Allah, fol. 238^b; Quadrat Ullah Balgrâmî, fol. 243^b; *Shâh* Umîd 'Alî Jaunpûri, fol. 245^b; Faḍl Ullah and Sâhib 'Alî, fol. 246^a; Muḥammad Maḥfûz and Muḥibb 'Alî, *Khân*, fol. 247^a; *Shaykh* Aḥmad Husayn, fol. 255^b; *Shafâ'at* Alî, fol. 257^b.

A badly written copy, with patches and worm-holes throughout. The headings, some of which are faded, are written in red.

Not dated; latter half of the nineteenth century.

POETS.

No. 680.

fol. 260; lines 19; size $9\frac{3}{4} \times 4\frac{1}{4}$, $6\frac{1}{2} \times 2\frac{1}{4}$.

تذکرة الشعراء

TADKIRAT USH SHU'ARÂ.

The well-known collection of biographies of Persian poets by Daulat Shâh bin 'Alâ-ud-Daulah Bakhti-Shâh (according to W. Pertsch, ibn i-Bakhti Shâh) ul-Gâzi us-Samarqandî, *d.* A.H. 900 = A.D. 1494, "دولت‌شاه بخارا بن علاءالدوله بخاراى سامرقاندى".

Beginning.—

تکمیدى که شاهدان بلند پرور / ندیشه مساحت و فضای کبریای آن
خیران فتواد دمود ^{نیم} *

A very excellent edition of this work by Prof. E. G. Browne has lately been published (London, 1901). Hammer's "Schöne Redekunste Persiens" is based on the present work. A detailed list of the biographies which it contains is given by Silvestre de Saey in his "Notices et Extraits," vol. iv, pp. 220-272.

The work, which the author dedicated to Mir 'Alî Shir, was completed, according to some copies, on the 28th of Shawwâl, A.H. 892 = A.D. 1486.

It is divided into a *Muqaddimah*, seven *Tabaqat* and a *Khatimah* as follows.—

Muqaddimah.—Treating of ten Arabic Poets, fol. 17^v.

Tabaqah I. Beginning with Rûdaki, fol. 16^v.

Tabaqah II. Beginning with Azraqî, fol. 37^v.

Tabaqah III. Beginning with Dulfiqâr Shirwânî, fol. 6^v. In the printed edition, this *Tabaqah* (p. 128) begins with Nizâmî.

Tabaqah IV. Beginning with Farid-ud-Din 'Attâr, fol. 91^v.

Tabaqah V. Beginning with 'Imad-i Faqih, fol. 124^v.

Tabaqah VI. Beginning with Sayyid Nîmat Ullah Kûhistânî, fol. 158^v.

Tabaqah VII. Beginning with Amîr Shâhî Sabzwârî, fol. 207^v.

Khatimah. Treating of six poets who were alive at the time of composition, fol. 233^v. It begins with Jâmi, and ends with a short

historical account of the reigning prince, Abul Gâzi Sultân Husayn, brought down to A.H. 885 = A.D. 1480.

The *Tabaqât* are arranged in chronological order. For other copies, see Rieu., i. p. 364; W. Pertsch, Berlin Cat., p. 597; A. Sprenger, p. 7; Cat. des MSS. et Xylogr., p. 308; G. Flügel, II, p. 366; J. Aumer, p. 1; Rosen, Persian MSS., p. 160; Dorn, Das Asiatische Museum, p. 349, No. 19; Rehatsek, Mulla Firuz Library, p. 130; Hâj Khal. vol. ii. p. 262; Ethé, Bodl. Lib. Cat., Nos. 348-359; Ethé, India Office Lib. Cat., Nos. 656-663. A lithographed text of the work appeared at Bombay in 1887.

A Turkish translation, entitled 'سُغْنَةُ الشُّعَرَا', appeared in Constantinople, A.H. 900.

There is a lacuna on fol. 258^b; and the text from line 5, p. 538, to line 10, p. 539, in the printed edition is wanting.

Written in ordinary Nasta'liq, within gold and coloured-ruled borders: with an illuminated head-piece and a double-page 'Unwân. Dated Ramaḍân, A.H. 1051.

The title page contains three seals of Sayyid Husayn, of Aurangzib's time. Two of these are faded; the only one which is legible and which is dated A.H. 1104, is preceded by the following note:—

در لشکر فیروزی بمعرفت عرب انبیاچ نمود *

No. 681.

fol. 197, lines 17, size $10\frac{1}{4} \times 6$; $8\frac{3}{4} \times 4\frac{1}{2}$

The same

Another copy of Daulat Shâh's *Tadkirat-ush-Shurâra*, beginning like the preceding copy. *Muqaddimah*, fol. 9^a; *Tabaqah*, i. fol. 12^b; ii. fol. 30^a; iii. beginning with Nizâmi, fol. 51^b; iv. fol. 72^b; v. fol. 95^c; vi. fol. 124^b; vii. fol. 159^a; *Khâtimah*, fol. 178^b.

Written in ordinary Nasta'liq, within gold and coloured ruled borders: with an illuminated head-piece and a double-page 'Unwân.

In the colophon dated Haydarâbâd, 24th Shabân, A.H. 1217, the scribe says that he wrote this copy for Karam 'Alî Khân.

Scribe سید علی سکنه مالہ کندی.

Patches of thin paper are pasted over the paper here and there without rendering the text illegible.

No. 683.

fol. 197; lines 14; size $7\frac{1}{2} \times 4\frac{1}{2}$; $5\frac{1}{4} \times 2\frac{3}{4}$.

The same.

Another copy of Sām Mirzâ's *Tuhfah-i-Sâmi*, beginning as the above.

Written in ordinary Nasta'liq, within ruled borders; with an illuminated, but faded, head-piece and a double-page 'Unwân.

The MS. is water-stained.

Dated 17 Jumâdâ II, A.H. 971, or thirteen years before the author's death.

No. 684.

fol. 395; lines 25-26; size 10×7 ; $6\frac{3}{4} \times 4\frac{3}{4}$

خلاصة الاشعار وزبدة الافكار

**KHULÂṢAT-UL-ASH'ÂR WA
ZUBDAT-UL-AFKÂR.**

A very correct and valuable copy of a portion of the famous *Taḍkirah* of Persian poets by Taqî Kâshî, poetically surnamed *Dikrî* ذکری.

Beginning:—

بذکرۂ احوال سنجان صاحب کمال و نبصرۂ امال دانش پتروہان

فصیح معال آنخ *

The author, who in the preface calls himself *Ibn-i-Sharaf-ud-Din 'Alî Taqî-ud-Dîn Muḥammad ul-Ḥusaynî ul-Kâshânî* ابن سرو الدین علی نقی الدین محمد الحسیني الکاشانی, was born about A.H. 946 = A.D. 1539, and was still alive in A.H. 1016 = A.D. 1607. In A.H. 985 = A.D. 1577 he completed, in four volumes, biographical notices of the poets who lived before his time. In A.H. 993 = A.D. 1585 he added an appendix on contemporary poets. In A.H. 1016 = A.D. 1607 he published a revised and amplified edition in six volumes, of which an abridgment, in which the poetical extracts are omitted, is noticed in Sprenger, *Oude Cat.* (see pp. 13-46), and *Ethé, India Office Lib. Cat.* (see Nos. 667-668). For full particulars of the work, see Brand, *J.R.A.S.*, vol. ix, p. 126; cf. also W. Pertsch, *Berlin Cat.*, p. 610.

The present MS. comprises the fourth *Mujallad* (volume) of the first and fuller edition of the *Tadhkirah*, and gives full notices of forty-nine poets of the ninth and of a few of the tenth century, with all the poetical extracts from their works.

It begins with a long notice on Hâfiz (died, according to this author, in A.H. 794 = A.D. 1391), with almost the whole of the *Diwân*, and ends with Amir Kamâl-ud-Dîn Husayn Fanâ'î (Sprenger wrongly reads Fatâvî), died A.H. 893 = A.D. 1487.

There is an appendix *مذنب* (foll. 270-395) in which the author gives quotations from the works of about 250 poets, of whom he gives no biographical accounts. It begins with a short preface, thus:—

بر خاطر داکیه او انصاف پوشیده و مخفی نیست که آدمی بواسطه
شرافت دطن از سایر حیوانات ممتاز است *
نیم

In this preface the author says that after completing the *Khulasah*, he perused the poems of a vast number of old and eminent poets, who, he says, deserved special treatment in a separate *Tadhkirah* but as they were not mentioned in the books of his predecessors, and he could not obtain any information about them, and having consideration further to the fact that his work had already extended to six volumes, and that he did not wish to add to it, he thought it desirable, with a view to keep their names alive, to add their poems at the end of his fourth volume.

The appendix begins with *عزلی مدحی*, and ends with *عمر جمال*. A list of the poets, from whom quotations are given, occupies foll. 268-269 and is preceded by a few head-lines in which the author gives the following information:—

مهرست شعرائی که شعر ایشان درین مجلد مذنب است و احوال
ایشان بواسطه عدم شهرت یا به سبب آنکه اطلاع بر حال ایشان حاصل
نمده یا دیوانی ازین جماعت ناظر عطا نموده است اسم شان درین تذکره
مسطور نیست یکن بجبهت غبط ان اشعار در آخر مجلد رابع رافم این
کتاب خیر مال ان اشعار را در دبل اسم ایشان مذنب و مسطور ساخته تا
می انجمله نفی دلم این طایفه را سببی داشت و یکبار از معرفت فراموشان
عدم نمیشد و بحکم ادب سخن در یاد ذکر و ادب احتیاط از حوا و زاکیه
انوالادب محو نکردد و بالله الادب التکامل *

The MS. is valuable, not only because it has been revised by the author, but also because it contains numerous emendations, additions and explanatory notes in his handwriting, which is quite different from that of the text. In the biographical notice on کالی الدوله مدد الله ابراهیم الشهير بكافی ظفر, which the author adds in his own handwriting on the margin of fol. 318^b, he introduces himself thus:—

اما درین ایام اشعار وی محجوز و ذیئب است و دیوان اشعار او درمیان نیست و تفصیل حالاتش نیز در کتاب بدکه و تازیخی مذکور نه تجرم جامع این خلاصه اعلى تقى ادين انجسينى ان فصبده را با ادک از اشعار وی که در سفین و مصنفات دیگران بنظر رسیده بود درین نسخه خیر مآل در آخر مجلد چهارم در تلو شعراى که همین شعر از ایشان نوشته شده مسطور ساخت *

Again, on the margin of fol. 332^b, while adding an explanatory note on a verse of ابو الحناجر, he refers to himself thus: این فطر را. There are many other notes in the same handwriting. There can be no doubt that they are all by the author.

Written in small learned Nasta'liq.

The MS. is not dated: but evidently it was written at the end of the sixteenth century or in the beginning of the seventeenth.

There were several seals on the fly-leaf at the beginning, but all of them have been effaced. A note on the same page, dated 22nd Rabi' II. A.H. 1292, says that the MS. was purchased at Phûlwâri for one rupee and eleven annas through Shaykh 'Abd-ul Jalil for one rupee and eleven annas through Shaykh 'Abd-ul Jalil عبدو گنجی, then residing at Khalilpûr, Parganah Phûlwâri, in the house of the bookseller, Shaykh Wazir 'Ali, deceased.

No. 685.

fol. 420; lines 25; size $14 \times 8\frac{1}{2}$; $9\frac{3}{4} \times 5$.

عرفات العاشقین

'URAFÂT-UL 'ÂSHIQÎN.

A very rare copy of a biographical dictionary of ancient and modern Persian poets, complete in two volumes, bound separately.

Author: Taqi Auhadi تقي اوحدی.

Beginning:—

وَمِنْ أَنْكَ جَامِعِ الْفَنَانِ لَيَوْمِ الْآزِمِ وَيَدُ الْإِلَهِ لَا يَخْلُفُ الْإِمْعَادُ وَمِنْ
دَخَلَهُ كَانِ آمَنْدًا - رَبَّاعِي *
ای آنکه نرا در حرم دل بار است آنج *

The author's name, as given in the preface, is Taqī bin Murīn ud-Dīn bin Sa'd-ud-Dīn Muḥammad ul-Ḥusaynī ul-Auḥādī ul-Daqqāqī ul-Balbānī ul-Isfahānī:

تَقِي بن معين الدين بن سعد الدين محمد الحسيني الـأوحدي
الدقوقي البلباني الاصفهاني *

He belonged to a family of Balbān in Gāzarūn and was born in Isfahān in the month of Muharram, A.H. 973 = A.D. 1565, during the reign of Shāh Tahmāsp Safawī (A.H. 930-984 = A.D. 1524-1576). The names, Auḥādī and Daqqāqī, refer to his ancestors. He claimed descent by seven steps from Shaykh Auḥād-ud-Dīn 'Abd Ullāh ul-Balbānī, and through him from Shaykh Ibn i 'Alī Daqqāqī, in lineal descent from the Imām Mūsā Kāzīm. This Taqī, who adopted the *takhalluṣ* Auḥādī, must not be confounded with his contemporary name-sake, Taqī Kāshī, who adopted the poetical *nom de plume* Dīkrī, and also wrote a *Tadkīrah*—the *Khulāṣat ul-Ash'ār wa Zubdat-ul Afkār* (see No. 674 in this Catalogue).

From the preface, occupying foll. 1-12, we learn that the author lost his father in his childhood, and was only 12 years old when he lost his mother. Towards the close of his sixteenth year he travelled to Fārs, and then visited Shirāz where he spent four years in the company of learned men, one of them being Maulānā Mir Qāṭi مولانا میر قاتی, who wanted to marry his daughter to the author. Auḥādī adds that he had made a vow to remain unmarried, and that he still adhered to it at the time of writing. In A.H. 995 = A.D. 1586 he appeared in the camp of Sultān Muḥammad Khudā Bandah, where he received the news of Shāh 'Abbās's march against the Sultān. After the overthrow of Khudā Bandah's power, Auḥādī secured an introduction to the court of Shāh 'Abbās (A.H. 985-1038 = A.D. 1587-1629), and was received with honour. He continued to enjoy the king's favour till A.H. 1003 = A.D. 1594, when, on account of a serious illness, he left the court, and went on a pilgrimage to Najaf and other places of sanctity. In A.H. 1009 = A.D. 1600 he returned home,

where he stayed till the end of A.H. 1014=A.D. 1605. On the 1st of Rajab, A.H. 1015=A.D. 1606, he left for India with a number of friends, and after visiting Shīrāz, Kirmān, Qandahār, etc., reached Lahore. After staying eighteen months in Lahore he came to Āgrah, where he spent a year and a few months, and then travelled to Gujarāt, where he stayed for three years. He went back to Āgrah in A.H. 1020=A.D. 1611. In A.H. 991=A.D. 1583 he compiled an anthology entitled *Firdaus-i-Khayāl* فردوس خیال, which expresses the date of its compilation. This work, containing all the specimens of poetry which the author had collected in the six years spent between Shīrāz and Gujarāt, was arranged by him at the suggestion of one of his companions to India. Afterwards, when the author was staying at Āgrah one of the nobles of Jahāngir's court induced him to remodel the work, and to add biographical notices of the poets. In this way he completed the present work, and entitled it 'Urafāt wa Gurafāt-i-Āshiqīn wa 'Araṣāt wa 'Arādāt-i-Ārifīn :

عرفات و عرفات عاشقین و عرصات و عرصات عارفین *

In the conclusion the author says that he commenced the work at Āgrah in A.H. 1022=A.D. 1613, and finished it in the same place in A.H. 1024=A.D. 1615, after two years' labour. The date of completion is expressed by the chronogram :--

بدو سال این نوی تمام شد. *

The author of the *Suhuf-i-Ibrāhīm*, fol. 152^a, says, however, that Auhādī finished the work at Gujarāt, and that the extracts in it amounted to eighty thousand couplets. He subsequently made an abridgment of it at Āgrah, A.H. 1036=A.D. 1626, and entitled it *Ka'bah-i-Irfān* کعبه عرفان. Some of Auhādī's biographers give us the following list of his other compositions: a *Maṣnawī*, entitled *Ya'qûb wa Yûsuf* یعقوب و یوسف; a *Sâqi Nâmah*, entitled *Niṣṣah-i-Bikhumâr* نیشاب بی خمار (wrongly called by Bland and Sprenger "Niṣār wa Khumâr" نیشار و خمار, and by others *Niṣṣah wa Khumâr* نیشاب و خمار); a Persian dictionary, called *Surmah-i-Sulaymānī* سرمه سلیمانی, founded on *Burhān Tabrizī's* famous lexicography, *Burhān-i-Qāṭī*. A very full list of his works, given by the author himself in his *Ka'bah-i-Irfān*, is quoted thus by the author of the *Guldastah* (see No. 692 below), fol. 89^b :—

در سنه ۱۰۲۲ عرفات را در آگوزا ترتیب دادم در دو سال بتمام رسبد
این نسخه که کعبه عرفانست از عرفات در احمد آباد گجرات سنه ۱۰۳۶

منتخب شد - نالیفات و منظومات برین ترتیب است که از عبدا آمده
 در منظومات اول یعقوب و یوسف بعد سافى نامه موسوم به نثار بدخمار
 سپس کعبه دیدار که مجموع احکام است انکاه سفینه السکینه که خریظه
 الدفینه است پس کعبه الکرمین بعد لوح محفوظ پس قام ودرت که
 بیت انعمور است دیوان فصاید مسمی به نصرة العارفين دیوان غزل
 موسوم بتذکرة العاشقین دیوان ترکیب و ترجیعات دیوان معطعات و عطائات
 و الهجی و رذعات الغنیمه و الوصایه دیوان عین الحکایات مبنی بر آنچه
 در هند گفته شده سوانی مثنوی در منظومات سرمد سلیمانی در نعت فرس
 و دری دیگر کفیه الغنیمه در پوش سخن و عقده متغیبه و عینیه در تصوف
 که فوت شده و جفر واحد که از غرائب نالیفات واقع است و عربات العارفين
 و عربات العاشقین و انتخاب کعبه عرفان مبنی بر حقائق و معانی و دیان
 و دیوان اعید آرد در جواب اشعار معدی و دیوان اهدیت و دیوان غزل
 موسوم دیوان دستار مع فزد مکرر که شیر و شکر نذر موسوم است دیوان
 جواهر زواهر دیوان در و غرر که فصاید محض آرد *

For Taqi Auhadi's life see Tahir Naṣr-ābādī, fol. 177; Maḥzan-
 ul-Garā'ib, fol. 121^a; Majma'-un-Nafā'is fol. 88^b; Riyāḍ-ush-
 Shu'arā, fol. 70^a. See also Bland J.R.A.S. vol. ix, pp. 131-136;
 Sprenger, Oude Cat., p. 95.

Complete copies of Auhadi's *Tadhkirah* are very seldom found. Āzīd in his *Khizānah-i Āmirah*, p. 7, says that he had seen a copy of Auhadi's *Urufāt* containing the letters ع to ی, but that he had no copy to refer to at the time of writing his *Khizānah*. Ārzū also complains of having only an incomplete copy of the work. The MS. in the Library of the East India House, used by Bland, extends only to the sixth memoir under the letter ق.

Wāliḥ, who condemns the *Urufāt*, saying that it consists of idle tales," etc., remarks thus:—

تذکره مسمی بعرفات که مزخرفات بسیار دران درج کرده نالیف دموده
 و ستمل بر هندک هزار بیت و بیاز ازان تذکره دیگر انتخاب کرده است
 و مسمی بکعبه عرفان که اگر بظن نکته سفیان دویه، یاب برسد مایه مولف با
 ازان در عی یابند در منظوماتش اشعار شام گریه بظن رسید *

Ârzû, however, says that he had never seen so copious a book, but that it wanted revision.

The work is divided into twenty eight *عروضات*, each containing one letter of the alphabet. Each *عروضه* consists of three *عروضات*, viz., the ancient poets, the poets of the middle age, and the modern poets.

This present first volume, beginning with *ابوالحسن رودانی*, ends with *محمد طاهر موسوی*, which is the fifth name of the third *عروضه* under *ط*.

A full tabulated index, containing names of 3,186 poets, is given at the beginning of the volume. It may be noted that the second and the third *عروضه* under the letter *ح* are omitted: and the notices of 138 poets, named in the index under these two *عروضه*, are wanting.

No. 686.

fol. 421-817. lines and size same as above.

The second volume of the *ʿUrafât* in continuation of the preceding.

It begins with *محمد طاهر عطار* and ends with *میرزا یوسف خان*.

Both volumes are written in small Nasta'liq by one scribe.

The colophon at the end of this volume says that the MS. was transcribed by order of Mir Šâbir, 14 Jumâda, A.H. 1050.

The following note, written in a bold Nasta'liq, is found on the fly-leaf at the beginning of the first volume:—

بتاریخ بیست و هفتم شهر ذیحجه سنه ۱۱۲۳ هجری این کتاب
مستطاب را در مستقر الملک صوبه اکبر آباد هدیه نموده شد حق سبحانه
نویسن مطاعه دهاد *

The above is followed by a seal, most probably containing the name of the writer of the note: but it has been mutilated.

No. 687.

fol. 329; lines 20; size $11 \times 6\frac{1}{4}$; $8 \times 3\frac{3}{4}$.

تذکره طاهر نصیر آبادی

TADKIRAH-I-TÂHIR NAŠÎRÂBÂDÎ.

Notices of eminent persons and Persian poets who flourished in the eleventh century of the Hijrah.

Author. Muḥammad Tāhir Naṣirābādī محمد طاهر نصير آبادی

Beginning :—

سر سیدنی جمال خاندان از طوالت بکمر ذخیر (ذخیر) نه کار حمد داعی

است *

The author, who on foll. 272^b-279^a gives a long and wordy account of his life, says that he was born in Naṣirābād (written here as well as in other places Naṣrābad, as read by Bland and Sprenger) a district of Iṣfahān. He says that he lost his father in A.H. 1044 = A.D. 1634, when he had passed seventeen stages of life, i.e., when he was seventeen years of age. He must have been born, then, in A.H. 1027 = A.D. 1617. His ancestors held honoured offices under the Safawi Kings of Persia: one of them, named Khwājah Sadr-ud-Dīn 'Alī, enjoyed high position in the time of Mirzā Sultan Muḥammad Gūrgān, who ruled Iṣfahān prior to Mirzā Shāh Rukh. The author was a pupil and friend of Āqā Ḥusayn Khwānsārī and a panegyrist of Shāh Sulaymān Ṣafawī, to whom he dedicates the present work.

We learn from the preface that Tāhir commenced the work in A.H. 1083 = A.D. 1672 but evidently it received additions until A.H. 1089 = A.D. 1678, in which year Darwish Naṣirā is said to have died: see fol. 315^a. According to Ethé, India Office Lib. Cat., some copies contain additions up to A.H. 1092 = A.D. 1681.

The work is divided into a *Muqaddimah*, five *Ṣafs* and a *Khatimah*, as follows :—

Muqaddimah. Kings and Princes, fol. 4^b

Ṣaf I. In three *Firqahs* (sections), viz., (1) Amirs and Khāns of Irān, fol. 8^a; (2) Amirs and Khāns of Hindūstān, fol. 29^a, (3) Wazirs, Mustaufis and Secretaries, fol. 39^b.

Ṣaf II. Sayyids and Nobles, fol. 54^b.

Ṣaf III. In three *Firqahs*, viz., (1) Scholars and learned men, fol. 85^b; (2) Calligraphers fol. 118^a; (3) Darwishes, fol. 119^b.

Ṣaf IV. Professional poets, in three *Firqahs*, viz., (1) poets of Irāq and Khurāsān, fol. 121^a; (2) poets of Māwarā un-Nahr, especially of Balkh and Bukhārā, fol. 257^a; (3) poets of Hindūstān, fol. 264^a.

Ṣaf V. The author and his relatives, fol. 269^a.

Khatimah. Chronograms, logogriphs and riddles, ancient and modern, fol. 279^b.

Copies of the work are noticed in Rieu, i, p. 368; Ethé, Bodl. Lib. Cat., No. 373; Ethé, India Office Lib. Cat., No. 669; Sprenger,

Onde Cat., pp. 88-108. Pertsch, Berlin Cat., p. 616. See also Bland, J.R.A.S., ix, pp. 137-140. A good and correct copy. Written, within gold and coloured ruled borders, in Nasta'liq by a learned scribe, who gives the following chronogram for the date of the transcription of the copy, A.H. 1150:—

چو آخر شد کتابت چون گاستان
که باشد فی المثل بر در و گوهر
مکفم با فلم بتاریخ بنویس
فلم شادی کنان گفتا شد آخر

The colophon, giving the date of transcription and the name of the scribe, runs thus:—

بتاریخ نهم ذی الحجه یوم یکشنبه سنه ۱۰۱۵ (۱۶۰۵) امستکه
یکهزا و یکصد و پنجاه از هجرت سید المرسلین علی الله و سلم صورت
المسلم بدیورفت رافعه فزیر حدیر محمد مدیم ابن حاجی کمال اصفهانی شفره
ذنبه *

Additions and emendations, written in the same hand as the text itself, are found occasionally in the margins. The headings and proper names of persons are written in red throughout. Fol. 1^a, with a modern and tasteless illuminated head-piece, is supplied in a later hand.

An index of the contents, in a quite modern hand, is given at the end of the copy.

No. 688.

fol. 124: lines 11; size 8 × 5; 5 × 3.

کلمات الشعرا

KALIMÂT-USH-SHU'ARÂ.

Biographical notices of the poets who flourished during the reigns of Jahāngir, Shāh Jahān and Aurangzib.

Author: Muḥammad Afḍal Sarkh-wush, محمد افضل سرخوش.

Beginning:—

سخن جان است و دیگر گفتگو جانا ز من بشنو
اگر هر لحظه جانی ناز خواهی سخن بشنو

According to the author of the *Ṣuḥuf-i-Ibrāhīm*, fol. 390^a, *Sarkhwush*, son of *Muhammad Zāhid*, was born in Kashmir during the reign of *Shāh Jahān*, A.H. 1070 = A.D. 1640. The author of the *Mirāt-ul-Khayāl*, a contemporary biographer of *Sarkhwush* says that the poet was a Mugal by birth and a grandson of *Mir Lal Beg* of *Badakhshān*. According to the author's own statement in the preface, he was a hereditary servant of 'Alamgīr, spent his youth in pursuit of rank and honour, and finally settled in *Shāhjahānābād* (Dihli). He was a pupil of *Mūsawī Khan Fitrat* and *Shaykh Muḥammad 'Alī Māhir Akbarābādī*, and was on intimate terms with *Nāṣir 'Alī*. He died in Dihli according to *Gul-i-Ra'nā*, fol. 127^a, and *Nishtar-i-Ishiq*, p. 874, in the fourth year of *Farrukh Siyāṭ*'s reign, A.H. 1126 = A.D. 1714, but according to *Ṣuḥuf-i-Ibrāhīm*, fol. 390^a, in A.H. 1127 = A.D. 1715. He completed the work in A.H. 1093 = A.D. 1682, for which the title forms a chronogram. A copy of the work is noticed in *Rieu*, i, p. 369. His poetical compositions are *نور علی نور*, in imitation of *Jalāl-ud-Dīn Rūmī*'s *Maṣnawī*, a romantic poem called *حسن و عس*, *سایه نامه*; two *Maṣnawīs*, one entitled *مضا حسنک نامه محمد*, the other on some peculiarities of India; and *درد و فخر*. He also wrote a prose work, called *درد و خروش*. The author of the *Gul-i-Ra'nā*, who mentions the above works, says that *Sarkhwush* also left two *Diwāns*, consisting of *Qaṣīdahs*, *Gazals*, *Rubā'īs* and miscellaneous poems, but that on account of his son's carelessness these works were lost.

The notices are arranged in alphabetical order. Spaces for the insertion of the rubrics are left blank throughout. Foll. 120-121 contain a series of Arabic and Persian chronograms expressing the dates of various events.

Written in ordinary *Nasta'liq* within red-ruled borders.

Not dated: nineteenth century.

No. 689.

fol. 90, lines 14-15; size $9 \times 5\frac{1}{2}$, $7\frac{1}{2} \times 3\frac{1}{2}$.

همیشه بهار

HAMĪSHAH BAHÂR.

‘Eternal Spring.’

A biographical dictionary of Persian poets who flourished in India from the time of *Jahāngīr* (A.H. 1014-1037 = A.D. 1605-1628).

to the accession of Muḥammad Shāh (A.H. 1131 = A.D. 1719), with notices of some poets who lived in Akbar's time (A.H. 963-1014 = A.D. 1556-1605) arranged in alphabetical order.

Author : کتن چند اخلاص Kishan Chānd Ikhlās.

Beginning :—

ای ذکر دو گلفروش برار سخن نکین : تو برگ برگ گلزار سخن
اوعاف دو دیباچهٔ مجموعهٔ حسن تو عیاف تو مشاطهٔ رخسار سخن

The author Kishan Chānd, with the poetical *nom de plume* Ikhlās, was a Khatri Hindū of Shāhjahānabād. His father, Achal Dās, was an admirer of learning and spent his time in the society of the learned. Ikhlās died in the reign of Ahmad Shāh (A.H. 1160-1167 = A.D. 1747-1753). See Bland, *Earliest Biography*, p. 169; Sprenger, *Oude Cat*, p. 117, where a complete list of the poets noticed in this work is given. See also Rien, iii, p. 1086². A copy of the work is noticed in Eth⁵, Ind. Office Lib. Cat., No. 675.

The author says on fol. 2^v that the date of composition, A.H. 1136 = A.D. 1723, is obtained by doubling the numerical value of its title.

The first poet mentioned in this copy, as in Eth⁵, India Office Lib. Copy, is Mir Ilāhī. Amir Khān Anjām, who is the first poet in Sprenger's list, and the second in Eth⁵'s, is the eighth in our MS.

Written in ordinary Nasta'liq, with the headings in red.

Not dated : latter half of the nineteenth century.

No. 690.

fol. 216 : lines 14-16 ; size $7\frac{3}{4} \times 4\frac{3}{4}$: $6 \times 3\frac{1}{2}$.

سَفِینَةُ خَوْشْکُو

SAFÎNAH-I KHWUSHGÛ.

Biographical notices of Persian poets, with extracts from their works.

Author : Bindrāban Dās, with the *takhalluṣ* Khwushgû بندران داس المختص به خوشکُو.

The author, a Hindū of the Bais tribe, was a native of Mathra. He enjoyed the company of Mirzā 'Abd-ul-Qādir Bidil, Muḥammad Afḍal Sarkhwush and Shaykh Sa'd Ullah Gulshan, and was a favourite pupil of Sirāj-ud-Din 'Alī Khān Ārzū, who in his *Majma'*

un-Nafā'is, vol. i, fol. 137^a, remarks that Khwushgū was his constant companion for twenty-five years. Both Ārzū and the author of the Gul-i-Ra'nā, fol. 269^a, say that Khwushgū dedicated the present work to 'Umdat-ul-Mulk Amir Khān *Anjam*. The author at first was in service, but later on renounced the world and spent his days in piety in Ilāhābād. He died in 'Azimābād. The author of the Gul-i-Ra'nā gives the following as the date of Khwushgū's death, در عتق سابع ماه و الع و الف در عظم آباد بنده بکر عنصری و ا گداس.

The author began the work in A.H. 1137 = A.D. 1721, and completed it in A.H. 1147 = A.D. 1734. In A.H. 1155 = A.D. 1742 his master Ārzū added some glosses and a preface to it. See Ethé, Bodl. Lib. Cat., No. 376. Sprenger, Oude Cat., p. 130.

The work is divided into three volumes, the first dealing with ancient poets, the second with poets of the middle age and the third with modern or contemporary poets. A copy of the second volume, noticed by Dr. Ethé, contains 811 poets, i.e., 266 more than in Sprenger's copy, which contains only 545. The present MS. comprises the extremely rare third volume containing the biographies and specimens of contemporary poets. It is divided into two sections beginning without any preface, with the following heading in red:—

تراجم بعضی معرّوفان از فصل دوم تذکره نذرائین داس خوشگور

مخلص *

The first poet mentioned here is مفرّت. No account of his life is given, his name being immediately followed by quotations from his poems. The first line of the first one runs thus:—

مرد حق در عین دنیا داری از دنیا ببری است

ملک در دست سلیمان نبست در انکشتی است

2. Husayni, a good poet of 'Ālamgir's time: was alive in A.H. 1103 = A.D. 1692, fol. 2^a.

3. Bābā Muḥammad 'Alī Isfahānī, a companion of Ḥakim Shifā'ī: died in A.H. 1103 = A.D. 1692, fol. 3^a.

4. Shāh Ismā'il, with the *takhalluṣ* Dabiḥ and Dabiḥī, the son of Kamāl Muḥammad Maḡūl and companion of Muḥammad Tāhir Naṣrābādī and other poets of Irān; came to India after performing three pilgrimages to *Haramayn*, i.e. Makkah and Madinah; came to India: died in A.H. 1104 = A.D. 1693, fol. 3^a.

5. Qadira, with the *takhalluṣ* 'Irfān: led a simple and obscure life in Isfahān: died in A.H. 1105 = A.D. 1694, fol. 3^a.

6. Mirzâ Nizâm-ud-Din Ahmad, with the *takhalluṣ* Tâhî; was the son of Shâh Jahân's foster-brother, and chronicler of Shâhjahânâbâd; left a short Diwân. His son Mirzâ Husâm-ud-Din, then living in Shâhjahânâbâd, was also a good poet, fol. 4^a.

7. Sirâjâ, with the *takhalluṣ* Naqqâsh, of Isfahân; was the sister's son of the calligrapher, Shafi'â; did not come to India, but spent his time in Isfahân in poetical discussion with Mirzâ Hasan Wâhib; lived for more than one hundred years; died, according to the chronogram composed by Shafi'â Aṣar, in A.H. 1005 = A.D. 1694 fol. 4^b.

8. Mirzâ Muḥammad Tâhîr, with the *takhalluṣ* Tâhîr, of Naṣrâbâd; wrote a *Tadkirah* of the poets of Irân, Tûrân and Hindûstân from the time of Shâh 'Abbâs, and rendered great help in writing the present *Safinah*. His ancestor, Khwâjah Ṣadr-ud-Din 'Alî, held high positions under Mirzâ Sulṭân Muḥammad, and built three Madrasahs in Isfahân. His father led a miserable life. The poet was born in A.H. 1048 = A.D. 1642 (but see his *Tadkirah*, No. 687, where the date of his birth is fixed in A.H. 1027 = A.D. 1618), and spent his early life in coffee shops until he received full training under Aqâ Husayn Khwâusari, and became popular. Subsequently he went on a pilgrimage, and on his return spent his time in the company of Mirzâ Sâ'ib and Mirzâ Jalâl Asir. He wrote a Maṣnawî, in imitation of the artificial Maṣnawî of Ahlî Shirâzi, fol. 5^a.

9. Mirza Badî'uz Zamân, the eldest son of the above-mentioned Tâhîr Naṣrâbâdî, was well skilled in riddles, poetry and prose, fol. 7^a.

10. Hâjî 'Abd-ul-Wâsî, with the *takhalluṣ* Aqdas; the son of Hâjî Muḥammad Jân Qudsi; attached to the service of Zib-un-Nisâ Begam till the end of 'Alamgir's time, fol. 7^a.

11. Mir Muḥammad Hâshim, with the *takhalluṣ* Maḍmûn and Maṣhrabi, of 'Azimâbad, Patnah; was a pupil and clerk of Mirzâ Murizz Mûsawî Khân Fitrât at the time of the latter's Diwânî of the said place, fol. 7^b.

12. Muḥammad Ibrâhîm, with the *takhalluṣ* Inṣâf; Indian-born, a pupil of Mirzâ Murizz Mûsawî Khân, but died in his youth; left a short Diwân fol. 8^a.

13. Mir Jamil, with the *takhalluṣ* Süzi, originally of Bukhârâ; was a Man-abdâr of 'Alamgir's time and an intimate friend of Mirzâ Bidil; left a short Diwân, fol. 8^b.

14. Mirzâ Ismâ'il, with the *takhalluṣ* Hijâb; a Muḡal of Persia; came to India towards the close of 'Alamgir's time, fol. 8^b.

15. Muḥammad Ishâq, with the *takhalluṣ* Shaukat, of Bukhârâ;

came to Herat in A.H. 1088 = A.D. 1677, and attached himself to the service of Ṣaḥī Qulī Khān, the Governor: was also favoured by Mirzā Saʿd-ud-Dīn Muḥammad Rāqīm, the wazīr of Khurāsān, and was alive there till A.H. 1105 = A.D. 1694. The date of his death is unknown, fol. 9^r.

16. Mukhlis Kāshī, a popular poet; his *Diwān* is well-known, yet Naṣrābādī does not mention him in his *Tadhkirah*, fol. 10.

17. Shafīʿī, with the *takhalluṣ* Asar: blind from his childhood; was a well-reputed poet of Persia and did not come to India, but his *Diwān* was before the writer. From the *Tarikh*s, in which he gives A.H. 1105 = A.D. 1694, he is known to have been alive until that year, fol. 11.

The second section, styled قسم سوم (third Qism), contains notices of contemporary poets with some of whom the writer was acquainted.

Mīvan Shāh Nāṣir, with the *takhalluṣ* 'Alī, son of Rajab 'Alī Hālī, a Panjābī Sayyid, was born in Sirhind. The statement of Tāhīr Naṣrābādī that 'Alī was a *Chelāh* (slave) of Kashmir is unfounded. In A.H. 1101 (A.D. 1690) he had an interview with Ālamgīr, who became displeased with the poet's manners. He subsequently attached himself to the service of Nawwāb Dultaqār Khān Nuṣrat Jang, from whom he received warm favours. He died 20 Ramadān A.H. 1108 (A.D. 1697), and was buried on the road leading to the tomb of Nizām-ud-Dīn Anliyā, fol. 13.

Mīr Muḥammad Zamān, with the *takhalluṣ* Rāsikh, a Sirhindī, the son of Mīr 'Imād and pupil of his own uncle, Mīr Maṭākhīr Ḥusayn Saqīb, received high *manṣabs* from Muḥammad Azam Shāh, but was subsequently dismissed. His sister's sons, Mīr Gāzī Shāhid and Irādat Khān Wadh, were his pupils. He died A.H. 1107 (A.D. 1693), fol. 17.

Mirzā Qutb-ud-Dīn, with the *takhalluṣ* Mā'il, the elder brother of Mirzā Nizām-ud-Dīn Tāhī, a pupil of Mirzā Murīzz Mūsawī, suffering from insanity towards the end of his life, he gave up public service and died 27 Ramadān, A.H. 1108 (A.D. 1697). Besides his *Diwān* and *Maṣnawī*, which are popular, he left a beautiful *Ṣafī*, fol. 19.

'Aqīl Khān, with the *takhalluṣ* Rāzī and bearing the name 'Askari, a Sayyid of Khawaf, was the *Bakhshī* of Prince Aurangzib, and later the *Sūbahdār* of Shāhjahānābad; was well versed in Sūfism, and to him Mirzā Bidil owes his eminence: was a disciple of Shaykh Burhān Shattārī Burhānpūrī, whose discourses he wrote down: is the author of: (1) *مرفوع*, (2) (illegible), (3) *لعلّواچ حوسى* and (4) *قصّة شمع راجه راسى* *سنى* *تا* *بدماوت* *مسمى* *شمع* *و* *سوانه*. He also

left a *Diwān*. He died A.H. 1108 (A.D. 1697), in the forty-third year of 'Ālamgir's reign, fol. 20ⁿ.

Imām Qulī Khān, with the *takhalluṣ* Muntahī, of a family originally of Irān, but Indian for two generations; was an intimate friend of Miẓān Nāṣir 'Alī: his short *Diwān* had been seen by the author. He died A.H. 1110 (A.D. 1699), fol. 21^a.

Shaykh Maḥmūd, with the *takhalluṣ* Ḥayrān, of Sirhind: followed the model of Miẓān Nāṣir 'Alī, fol. 21^b.

Mir Hādī, with the *takhalluṣ* Sharar, an eminent poet of Persia, fol. 22^a.

Ḥifẓ Ullah Khān, with the *takhalluṣ* Ḥifẓī, the son of Nawwāb 'Allōmī Sa'd Ullah Khān, prime minister of Shāh Jahān; received the Ṣūbahdārī of Sistān and Tattah towards the end of 'Ālamgir's reign, and died A.H. 1112 (A.D. 1700). The author saw his son Mutawassil Khān, with the *takhalluṣ* Qābil (also dead at the time of writing), in Dākhan, where the latter had come with Nizām-ul-Mulk Āṣaf Jāh, fol. 22^a.

Shukr-Ullah Khān with the *takhalluṣ* Khāksār, a Sayyid of Khawaf, son-in-law of Āqil Khān Rāzi; left a short *Diwān* and a commentary on Rūmī's *Maṣnawī*: died A.H. 1112 (A.D. 1700), fol. 22^b.

Mullā Muḥammad Sa'id, with the *takhalluṣ* Ashraf, the son of Muḥammad Ṣālih Māzandarānī, and daughter's son of Muḥammad Taqī Majlisī: came to India towards the close of 'Ālamgir's reign, and was appointed tutor to Zib-un Nisā Begam: died A.H. 1120 (A.D. 1708), at the age of eighty, fol. 24ⁿ.

Shaykh Husām-ud-Dīn father of the writer's master, Sirāj-ud-Dīn 'Alī Khān Ārzū: was a Mansabdār under 'Ālamgir and died A.H. 1115 (A.D. 1703), fol. 25ⁿ.

Muḥammad Akram, with the *takhalluṣ* Ġanimat, received his training under Mir Muḥammad Zamān Rāsikh; spent some time in the company of Mirzā Urluq Beg, the Faujdār of Sialkot; wrote the *Maṣnawī* نبرنگ عشق, A.H. 1096 (A.D. 1685), consisting of fifteen hundred verses, at the request of his friend Mirzā Abd-ul-Azīz (the son of the just mentioned Mirzā): fell in love with a boy named Shahid, fol. 25ⁿ.

Khawājah 'Abd-ur-Rahīm, with the *takhalluṣ* 'Abid, of Tūrān origin, led an ascetic life, and generally spent his time in the company of Nāṣir 'Alī, fol. 27^a.

Mir Jalāl-ud-Dīn, with the *takhalluṣ* Siyādat, a Sayyid of the Panjāb; settled in Lahore: was a great poet, and has left a *Diwān*: had three brothers, all of whom were good poets, fol. 27^a.

Mir Ahmad, with the *takhallus* Fā'iq, the brother of Mir Jalāl-ud-Din Siyādat : is said to have been, as his brother was also, a pupil of Mirzā Dārāb Juyā, fol. 28.

Mir Najāt, brother and pupil of Mir Jalāl-ud-Din Siyādat, insane during the last portion of his life : has left a Diwān, fol. 20^a.

Mir Madhūsh, another brother and pupil of Siyādat, author of a Diwān : held high posts in Lahore towards the end of Alamgir's reign, fol. 30^a.

Muzā Abul Fath with the *takhallus* Fatih, the brother's son of Muhammad Husayn 'Arif Sabzwari : came to India from Istahan towards the end of Alamgir's reign, fol. 20^a.

Muhammad Sa'id Qutayshī, of Azimābād, Patna, a companion of 'Aqil Khān Rāzi : well versed in the various branches of Arabic and Persian literature : left fifty-five works :

اِسْتَبْقَ وَتَحْقِيقَ عَدَسِ شَرْحِ مَعَالِمَاتِ خَزَنَةِ وَتَرْجُومَةِ كَلَامِ وَشَافِعِي
وَمَعْدَنَ وَدِكْرِ مَعْدَنَاتِ مَعْدَنَ مَعْدَنَ وَفَوَائِي وَنَيْلِ كَمَرِ مَعْدَنَ
وَدَوِّ دَسْتِخَرَةِ دَارِ *

The scholars of Azimabad treat his works as authentic. He wrote a Diwān, in which he adopts the *takhallus* Sa'id and also Galib, and left a Masnawī, fol. 30^a.

Muhammad 'Ashiq *Himmat*, a pupil of Miyan Nāsir 'Alī. The writer had heard from his (Nāsir 'Alī's) son, Miyan 'Alī 'Azim, that Muhammad 'Ashiq was the son of a goldsmith and one of his neighbours. He lost his parents at the age of two years, and was brought up and converted to Islam by Nāsir 'Alī. He lived in Lahore; but, having incurred the displeasure of Himmat Khān Bahādur, went to Gorakhpūr and Oude, and spent some time with Abul Fath Khān *Juwān*. He left a Diwān and a Masnawī, fol. 30^a.

Shaykh 'Abd-ul-Wahid with the *takhallus* Wahshat, of Thanesar : received training from Miyan Nāsir 'Alī, through whom he gained reputation, lived with Shah Gulshan Ullah in Aurangabad, and left a Diwān and Masnawī, fol. 31^a.

Mirza Abu Turāb, with the *takhallus* Bayda, of Persian origin, lived in the company of Nawwāb Dultaqār Khān of Alamgir's time, and received liberal rewards from him, fol. 32^a.

Mir 'Alī Ridā, with the *takhallus* Haqqat, a relative of Mir Matakhir Husayn Saqib of Sirhind, wrote a Masnawī in the metre of Yusuf and Zuhkha, fol. 32^a.

Shāh Muḥammad Afdal, with the *takhalluṣ* Afdal : was a relative of Shāh Muḥammad Abul Ma'ālī, a saint of Lahore, fol. 32^a.

Mullā Jamāl, who adopted the *takhalluṣ* Suwaydā and also Farḥatī and Ijābat was a poet of Lahore : left three Diwāns and nine Maṣnawīs, fol. 32^b.

Shaykh Muḥammad Afdal, with the *takhalluṣ* Muḥaqqar of Hahābād, was a Khalifah of Mir Sayyid Muḥammad of Kalpi. His genealogy reaches 'Abbās, the uncle of the Prophet. His original home was Sayyidpūr in Gāzipūr, but he settled in Hahābād at the desire of his *Pir*. He composed several works in Arabic and Persian, and his *حل مشکوی مولانا روم* is well-known. He died on Friday 15, Dulhijjah, A.H. 1114 (A.D. 1702), fol. 33^a.

Rabī'ā-i Balkhī, a poet of the latter part of 'Ālamgīr's time : received his *takhalluṣ* from Mullā Shaukat, fol. 33^a.

Muhammad Sa'id with the *takhalluṣ* Ijāz, a middle-class man of Shāhjahānābād, was a pupil of Shaykh 'Abd-ul 'Azīz 'Izzat. He spent his last days in Multān in the company of the Sūbūdhār of that place. He died A.H. 1117 (A.D. 1705), fol. 33^a.

Hājī Muḥammad Aslam, with the *takhalluṣ* Sālim, originally from Kashmīr, is said to have been a Brahmin by birth, but to have been converted by the poet Shaykh Muḥsin Fānī, the master of Mullā Tāhir Gānī. For a long time he was attached to the service of Muḥammad Azam Shāh, who permitted him to go on pilgrimage. On his return he visited Mirzā Bidil, who held his Diwān in high estimation. He died in Kashmīr, A.H. 1119 (A.D. 1707), fol. 34^a.

Shāhẓādah Muḥammad Azam Shāh, entitled 'Ālī Jāh, with the *takhalluṣ* Azam, was born in A.H. 1056 (A.D. 1646). He died 18 Babr 1, A.H. 1119 (A.D. 1707), and was buried in the graveyard of Humāyun, near the tombs of Murād Bakīsh and Dārā Shikūh. Mirzā Bidil, Mir Muḥammad Zamān *Rāsikh*, Hājī Aslam *Salim* and Hakīm Shaykh Ḥusayn Shuhriat were his court poets. He composed beautiful Hindi poems, and his compositions on music are well known, fol. 36^a.

Izad Bakīsh, with the *takhalluṣ* Rasā, the grandson of Asat Khan Ja'far and the pupil of Shaykh 'Abd-ul 'Azīz 'Izzat, was a Shīah, converted to the Sunnī belief by his master 'Izzat, and therefore for a long time used the *takhalluṣ* Sunnī, which he subsequently changed to Rasā. His two compositions are mentioned thus :—

شرحی دارد (و ۲) بر سئله کشف العط' که شبیه عزت در روید سماع
 نوشته و ریاض انوداد نام منسابی بطرز خاص خود گذاشته که حدلی
 شتار دارد *

He served 'Alamgir in several capacities, but when Sultān Muhammad 'Azīm, the second son of Shāh 'Alam, advanced from 'Azīmābād to Akbarābād, and preparations for a war between the royal army and 'Āh Jāh were being made, Izad Bakhsh Rasā, having been accused of taking the enemy's part, was put to great shame and disgrace, with the result that he poisoned himself in A.H. 1119 (A.D. 1707), fol. 38.

Mir Najīb, with the *takhalluṣ* 'Āh, the Amin of Jizyah at Akbarābād towards the close of 'Alamgir's reign; has left a short Diwān, fol. 38.

Sayyid Hasan, with the *takhalluṣ* Imā of Bilgrām in Qannauj, was well-versed in Arabic, Persian and Hindi. He was the elder brother of Sayyid 'Abd-ul-Wāhid, *takhalluṣ* Daugh, and died in youth, A.H. 1119 (A.D. 1707), fol. 39.

Muhammad Ridā, with the *takhalluṣ* Nivaz, spent most of his time in Almadābād, and died A.H. 1120 (A.D. 1708), fol. 39.

Mirza Barkhwardar Beg, with the *takhalluṣ* Fardī, the son of Yādgar Beg of Azīm Shāh's time, was the pupil of Mirzā Bidlī. He was killed in battle with Muhammad Azām Shāh, A.H. 1119 (A.D. 1707), fol. 39.

Shaykh Kamāl-ud-Dīn, with the *takhalluṣ* Afsarī of Dillī, the *Khalatāh* of Sayyid Muhammad of Kālpi, flourished in 'Alamgir's time. He composed the Masnawī راج و ریاض, fol. 39.

Sayyid Husayn, entitled Imtīvāz Khān, with the *takhalluṣ* Khālīs, was a Ridawī Sayyid of Persia. He came to India in the beginning of 'Alamgir's reign, and the Emperor married him to the daughter of Mir Hādī, better known as Faḍlīl Khān. He was the Diwān of 'Azīmābād under Prince Muhammad 'Azīm-ush-Shān, and the *Harab* built by him in Azīmābād on the bank of the Ganges still looks fresh. He received the title of Imtīvāz Khān from Bahadur Shāh. He composed a long Diwān, to which Mukhlis Khān, *takhalluṣ* Payda, wrote a preface. In A.H. 1120 (A.D. 1708), on his way home to Persia, he was killed in Siwistān, and Mir 'Abd-ul-Jalīl Bilgramī wrote the following *Tarikh* of his death: تاریخ خاندان خاندان, fol. 40.

Khālīs, another poet, who lived in Hindūstān and Dakhan. Nothing is known of his origin and family connections. His Diwān

had been seen by Ārzū. He composed a Maṣnawī in praise of Indian fruits, fol. 42^a.

Mun'im Khān Khānān Bahādur Shāhi, with the *takhalluṣ* Mun'im, once a companion of Rūḥ Ullah Khān, *Mir Bakḥshī* of 'Ālamgir's time. He was the Wakil, and later the Diwān, of Prince Muḥammad Murazzam Bahādur Shāh. On Bahādur Shāh's accession to the throne Mun'im became *wazīr* of all the dominions of India, and received the title of Khān Khānān. He died, in Lahore, A.H. 1120 (A.D. 1708). He composed the works *الحکام علی* and *عکاسات علی*, fol. 42^b.

Shaykh Jamāl Ullah, with the *takhalluṣ* Lāmī, of Akbarābād, who spent his whole life in earning his livelihood by teaching Hindū boys, and died in Bahādur Shāh's time. His Diwān and Maṣnawī consist of from two thousand to three thousand verses, fol. 43^b.

Karam 'Alī, with the *takhalluṣ* Karam, a soldier of Bahādur Shāh, in whose praise he composed Qasīdahs, fol. 43^b.

Mirzā Muḥammadi Beg, with the *takhalluṣ* Birang, originally from Peshawar, but lived in Lahore, where he died of asthma in A.H. 1123 (A.D. 1711) fol. 44^a.

Rafī Khān, with the *takhalluṣ* Bādī, the brother's son of Wazīr Khān 'Ālamgiri. He versified the prose work, Ma'ārij-un-Nubūwat, in forty thousand verses in the metre of the Shāh Nāmah, and entitled it *حلمہ حیدری*. He died in Bahādur Shāh's reign, fol. 44^b.

'Āqil Khān, with the *takhalluṣ* 'Ashiq, one of the best pupils of Mirzā Bidil. He died in youth, A.H. 1124 (A.D. 1712). He left a Diwān, fol. 45^a.

Nawāzish Khān, with the *takhalluṣ* Tālī, the son of Islām Khān Rūmī. His house was always full of poets. Mīr Aḥ-san 'Ījād and Nūr Muḥammad Husayn Najīb were his companions. He wrote a short Diwān, and died in the time of Bahādur Shāh, fol. 46^a.

Mukhlis Khān, with the *takhalluṣ* Paydā, a Sayyid of Persia, who held the post of *نائب بخشی* under 'Ālamgir, and died in the reign of Bahādur Shāh, fol. 46^a.

Hakīm Mirzā Muḥammad Nī mat Khān, with the *takhalluṣ* 'Alī, and entitled Dānishmand Khān, was originally from Mashhad. After performing the pilgrimage, he came to India in the middle of 'Ālamgir's reign. He was skilled both in prose and poetry, and wrote *غیر نامہ نمائے سامی* in prose. His work, entitled *حسن و عسفی*, is beautiful. His *taḍmīn* of the verses of *نصائب العبدان* واقع حیدرآباد is a novelty. He died in Lahore A.H. 1123 (A.D. 1711), in the time of Bahādur Shāh. His Diwān consists of five thousand verses, fol. 46.

Muhammad Yûsuf, with the *takhallus* Qadim, the uncle's son of Qutb-ud-Dîn *Mû'il*, received full training under Sarkhwush, and died in early youth fol. 49^a.

Mirzâ Akbar, with the *takhallus* Akbar of Daulatâbad in Dakhan, was the author of a *Diwan* and two *Maṣnavis*. Nothing further is known of him fol. 48^a.

Mir Sayyid Muhammad, with the *takhallus* Saqib, a pupil of Mir Tâhir 'Alawî. He suffered from insanity. He left a *Diwân*, fol. 49^a.

Mir 'Abd-ul- Ah, with the *takhallus* Tâhir, of Sabzwâr received training from Mir Saqib, fol. 49.

Aqâ Ibrâhîm, with the *takhallus* Fayḍan, the son of Aqâ Muhammad Ḥusayn Khân *Najî*. A large number of poets always assembled in his house, the author being one of them. Mirzâ Bidil was generally invited by him. He died of consumption, in his youth, in the time of Mu'izz-ud-Dîn Jahândâr Shâh, A.H. 1124 (A.D. 1712), fol. 49.

Mirzâ Ayyûb, with the *takhallus* Jaudat. His father, Muhammad Salim, came from Badakhshân to India. In A.H. 1114 (A.D. 1702) he became Amin of Jizyah at Alwar in Mewat. His memory was so good that he remembered by heart all his poems, amounting to 20,000 verses. He died in youth at Dîhli, and Sarkhwush composed the following *Tarîkh* of his death: *اوب سبب گزیده میسکین*, fol. 51^a.

Ahmad, with the *takhallus* 'Ibrat, an educated man of Shîh-jahanâbâd and a good musician. He died in A.H. 1125 (A.D. 1713), fol. 51^a.

Hadrat Shâh 'Abd-ul- Ahad, with the *takhallus* Wahîdat, but better known as Miẓân Gul, the grandson and the *Khalîfah* of Shaykh Ahmad Sirhindî, popularly called Mujaddid Alf Sâmi. He was a darwish of high rank, and lived in Firuzâbad, old Dîhli, where he died in the reign of Muhammad Farrukh Siyar, A.H. 1126 = A.D. 1714. He left a small *Diwan*, fol. 52^a.

Aqâ Muhammad Ḥusayn Khân, with the *takhallus* Nâjî, originally from Shîrâz, was skilled in calligraphy; wrote good Naskh and Ta'liq hands, and has left a *Diwân*. He lived for the most part in Jahanâbâd, but towards the end of his life he was sent to Bengal as *Dârogah* in the beginning of Farrukh Siyar's reign, and died there in A.H. 1126 = A.D. 1714. He was an intimate friend of Sarkhwush, fol. 53^a.

Muhammad Afdal, with the *takhallus* Sarkhwush, the second son of Muhammad Zâhid, who was attached to the service of 'Abd Ullah Khân Zakhmî, after whose death all the five sons of Zâhid entered the service of the king. Sarkhwush was born in Kashmir, A.H.

1050 = A.D. 1641, in the reign of Shāh Jahān. Tāhīr Naṣrābādī's statement that Sarkhwush was a native of Lahore, and lived there is erroneous. At the age of fourteen the author became a pupil of Sarkhwush, and received from him the *takhalluṣ* Khushgū. He died in Muḥarram, A.H. 1126 = A.D. 1714, at the age of seventy-six. His *Kulliyāt* consists of about forty-five thousand *bayts*. His other compositions are : منوی نامہ — منوی حسن و عشق which he wrote in imitation of Maulānā Rūmī's Maṣnawī, حائکداعہ محمد and منوی در بیان بعضی خصوصیات مہدوسلمان — فضا و قدر دماغہ and کلمات الشعر — حوش و خروش — His prose works are : دماغہ, fol. 55^b.

Hakīm 'Abd-ur-Razzāq, with the *takhalluṣ* Mashrab a Sayyid of Isfahān, came to India towards the end of Ālamgir's reign, and settled in Bareilly. He spent a portion of his life in Lucknow, and was for some time attached to Nawāzish Khān Ṭālī. He was well-skilled in *maqūlāt*, *manqūlāt* and medicine. He died in A.H. 1127 = A.D. 1715, fol. 59^b.

Hāfiẓ Muḥammad Jamāl, with the *takhalluṣ* Talāsh, flourished in the reign of Shāh Ālam, and was very kind to the author. He died in A.H. 1127 = A.D. 1715. He has left a Dīwān, fol. 60^a.

Khwājah Abul Faṭḥ Khān, with the *takhalluṣ* Junūn, was of Kashmīr origin. In Ālamgir's reign, he was the Dīwān of Gorakhpūr, in Oude where he settled. In Shāh Ālam Bahādur Shāh's reign he became the Dīwān of Lucknow, and subsequently of Azīmābād. He died in the latter place, after his dismissal. His body was removed to Gorakhpūr, where it was interred in the grave built by him. He is the author of a Dīwān. His grandson, Khawājah Muzaḥfar, was still living in Patna, fol. 60^a.

Mirzā Abul Ma'ālī, entitled Wazārat Khān, with the *takhalluṣ* Alī, was a native of Īrān, but flourished in India, and held the post of Dīwān under Farrukh Siyar. He is the author of a Dīwān, and died in A.H. 1128 = A.D. 1716, fol. 60^b.

Mirzā Mubārak Ullah, with the *takhalluṣ* Wāḍiḥ, the grandson of Irādat Khān, the Ṣubah-dār of the Deccan in Ālamgir's time, was a pupil of Mir Muḥammad Zimān Rāsikh, and composed a Qaṣidah, entitled فلک المعارج. He died in the reign of Farrukh Siyar. He left a bulky Dīwān and a prose work on Ṣūfism. He left another prose work, in praise of the royal bath room, fol. 61^a.

Shaykh 'Ismat Ullah, with the *takhalluṣ* Kāmil, a Shaykhzādah of Murādābād, received the *takhalluṣ* from Mirzā Bidil. He died in the reign of Farrukh Siyar, fol. 62^b.

Mir Abd-ur-Rahmân, with the *takhalluṣ* Girâmi, the son of Amânat Khân of Âlamgir's time, fol. 63^a.

Mirzâ Faqirâ, entitled Sayf Khân, the son of Tarbiyat Khân of Âlamgir's time, was a good soldier, fol. 63^b.

Gustâkh, a good poet, fol. 63^c.

Muḥammad Amin, with the *takhalluṣ* Maṭla', of whom, however, the author knew nothing. Khân Sâhib (Ârzû) had seen his *Diwân*, fol. 63^c.

Mir Muḥammad 'Alî, with the *takhalluṣ* Maṭla', a Sayyid of Írân, was a companion of Mâhyâr Klân, the Faujdâr of Islâmâbâd, Mathrâ in Farrukh Siyar's time. The author went to see him, and had poetical discourse with him, fol. 64^a.

Mirzâ Hâtim Beg, with the *takhalluṣ* Hâtim, well-skilled in *Shikastah* hand. Khwushgû practised *Shikastah* hand under him. He learnt the *Shikastah* hand from Mir Gulâm 'Alî Buzurg and (c) Mir 'Abd-us-Samad Sukhân (the pupil of Dirâvat Khân, son of Kifâyat Khân). He was a disciple of Hazrat Shâh Gulshan Ullah, and died in Farrukh Siyar's time, fol. 64^a.

Mirzâ Muhsin, with the *takhalluṣ* Du'lqadr, enrolled himself as a soldier under prince Shuja', and was from his early age a companion of Mirzâ Bidil. Khwushgû saw him, he being then more than ninety years of age, in the company of Bidil, fol. 64^b.

Mir Sayyid Jafar, with the *takhalluṣ* Rûhi, was a Nîmat Ullâhi Sayyid. One of his ancestors, named Maḥmûd, settled in Jalâsar, a dependency of Agra. He wrote a *Diwân*, fol. 65^a.

Sadânand, with the *takhalluṣ* Bitakalluf, uncle of Khwushgû, was originally from Lakhnauti. His ancestors served under Dâra Shikûh. He wrote a *Diwân* which at the time of his death he entrusted to the author. He died in Farrukh Siyar's reign, A.H. 1129 = A.D. 1717, fol. 65^b.

Mir Muḥammad Hauf, with the *takhalluṣ* Ulfat, the elder brother of Mir Muḥammad Afdal Sâbit, died in A.H. 1130 = A.D. 1718, fol. 66^a.

Mirzâ Abû Tâlib, with the *takhalluṣ* Huma'î, of Isfahân, chief calligrapher of Sultân Husayn Safawî's time, was well-skilled in writing the *Shikastah* hand. He died in A.H. 1130 = A.D. 1718, fol. 66^b.

Mirzâ Muḥammad Muhsin, with the *takhalluṣ* Tâ'su, lived in Yazd in Sultân Husayn Safawî's time. In Farrukh Siyar's time he sent his *Diwân* to Hakim-ul-Mumalik Shaykh Husayn Shahrât, and the quotations are from it, fol. 66^c.

Mirzâ Gâzî, with the *takhalluṣ* Shahid, a relative of Mirzâ Raushan Dāmīr, and the pupil and sister's son of Muhammad Zamān Râsikh, was an intimate friend of Ahmad Yār Khān Yaktā, whom he frequently mentions in his poems. He died after A.H. 1130 = A.D. 1718. He wrote the Maṣnawī *مکتب سکر* in imitation of Zulālī's *سمعت ساری*. His other Maṣnawī is *شعر حنون*, fol. 67^a.

Sayyid 'Abd Ullāh, with the *takhalluṣ* Qābil, a Bīlgrāmi Sayyid, who knew Arabic, Persian and Hindī well, and was skilled in the military art. He served under Sarbaland Khān Dilāwar Jang and died in A.H. 1132 = A.D. 1720, fol. 67^a.

Mir Muḥammad Aḥsan, with the *takhalluṣ* Ījād, was a descendant of Shāh Sayyid Nūr-ud-Dīn Mubārak Gāznawī. After spending some days in the company of Nawāzish Khān Tālī, he went to Gujarāt, and enrolled himself among the soldiers of Muhammad A'zam Shāh, and enjoyed there the society of Mirzā Badīl Hāq Aslam Sālīm and Shāh Gulshan. Subsequently, he became the Faujdār of Itāwah under Muhammad Māh, alias Khayr Andish Khān Kanbūh. In Bahādur Shāh's reign he entered the service of Nawwāb Nizām-ul Mulk, and got through him the *mansab* of three hundred under Prince 'Azīm-ush-Shān. In Farrukh Siyar's reign he was appointed a court chronicler, and wrote in prose the history of his reign from his accession to his death, fol. 68^a.

Mirzâ Dā'ūd Mashhadī, the Mutawallī of the tomb of the eighth Imām 'Alī Muṣī Riḍā, was one of the best poets of Mashhad. He died in the reign of Sulṭān Ḥusayn Safawī, at the age of seventy, fol. 69^b.

Nūr Muḥammad 'Alī, with the *takhalluṣ* Tamkīn, was of Persian origin, but flourished in Hindūstān. Khwushgū visited him at Ajmir towards the close of Alamgir's reign. It is known from Gulāb Rāi Mukhlīṣ, the Munshī of Nawwāb Zabardāst Khān bin Ibrāhīm Khān, that Mir Tamkīn was the brother's son and pupil of Mir 'Abd-ur-Rasūl Istīgnā, and that he died in A.H. 1132 = A.D. 1720, fol. 70^a.

Kamtar (*sic*), whose origin and pedigree could not be ascertained, fol. 70^b.

Bhūpat Rāi Bayrāgī, with the *takhalluṣ* Bī'ām, a Khatū Hindū whose ancestors were Qānūngūs in the Panjāb. He fell in love with a Hindū boy, named Narāyan Chānd, and after relinquishing the world became the disciple of Narāyan Bayrāgī. He wrote the Hindī work *برودہ چندر نامک* in the name of the boy. In his early age he received lessons from Sarkhwush. Khwushgū, in his fourteenth year, derived

knowledge from him. He left several compositions. His *Ma'nawī* on the stories of the Indian saints *قصص فرنگی* is popular in India. He died in A.H. 1132 = A.D. 1720, fol. 76.

Mirzā Abd-ul Qādir with the *takhalluṣ* Bihl, was a Muḏāl of the Aḥlīs tribe. His father, Mirzā 'Abd-ul Khāḥq, was a man of great piety. Bihl was born in A.H. 1054 = A.D. 1646. Maulānā Qāsim Darwīsh, a friend of his father, found out the Tarīkh *تاریخ* for the date of his birth. He finished the Quran at the age of five, when he lost his father. His mother died a year after, and he was left under the care of his uncle, Mirzā Qulundar. At first he was attached to the service of Shāh Shujā, the second son of Shāh Jahān. He at first adopted the *takhalluṣ* of Razmī, which he subsequently changed to Bihl. He entered the service of Muḥammad Azam Shāh, who gave him a *mansab* of five hundred, and under whom he served for twenty years. During this time he received literary help from Shāykh 'Abd-ul-Azīz 'Izzat. Later on he resigned the Imperial service, and began to lead a retired life in Shāhjahānabad, where Khwushghī visited him daily. He was a man of great physical strength, and possessed extraordinary merit. He knew more or less thoroughly theology, mathematics and natural philosophy, and was well versed in Sūfism, medicine, astronomy, geomancy, history and music, and had learnt by heart the whole of the Mahābhārat. His *چهار علم* and his *چهار رنگ* sufficiently prove his abilities as a refined prose writer. He died on Thursday, 4th Sāfar, A.H. 1133 = A.D. 1721, and was buried in the tomb which he had himself prepared in his country ten years before his death, fol. 73. [For his works, see vol. iii, p. 195, of this catalogue.]

Nazim Khan, with the *takhalluṣ* Fariz, was of Qumm. He came to Sind, and thence to Dillī, where he received a *mansab* and the title of Nazim Khan. He died in the beginning of Muḥammad Shāh's reign, fol. 97.

Sayyid Amir Khān, 'Alamgīr Shāhī, a Sayyid of Sind, was the Subahdār of Akbarābad in Bahādur Shāh's time, and became the Sadr of Hindustān in Farrukh Siyār's time. He died in the beginning of Muḥammad Shāh's reign. He is said to have left a small *Diwan*. His *takhalluṣ* could not be ascertained, fol. 97.

Mirzā Arjumand, with the *takhalluṣ* Āzād and Junūn, the son and pupil of Mirzā 'Abd-ul Gamī Beg Qubūl, fol. 98.

Muḥammad 'Atā Ullāh, with the *takhalluṣ* 'Atā, a native of Amroha in Moradabad, was a pupil of Mirzā Bihl, and died A.H. 1136 = A.D. 1724, fol. 98.

Sayyid Ṣalābat Khān, with the *takhalluṣ* Sayyid, from Surat,

a pupil of Mirzâ 'Abd-ul Ġanî Beg Qubûl, was the Mir Âtish in Farrukh Siyar's reign, and a friend of Şamsâm-ud-Daulah, son of Amir-ul-Umarâ Bahâdur. He is the author of a *Diwân*, and died A.H. 1137 = A.D. 1725, fol. 99^a.

Mirzâ 'Abd-ul Ġanî Beg with the *takhalluṣ* Qubûl, originally from Kashmîr, was a pupil of Mirzâ Dârâb Beg Jüyâ, and lived in the old fort of Dihli. He wrote poems in praise of Şamsâm-ud-Daulah, Nawwâb Nizâm-ul-Mulk, and Mir Jumlah Tarkhân. Khwushgû visited him occasionally. He died in A.H. 1138 = A.D. 1726. His son, Mirzâ Girâmî, was living then, fol. 99^b.

Mir 'Abd-ul Jalil, with the *takhalluṣ* Wâsiṭî, of Bilgrâm, at first adopted the *takhalluṣ* Tarâzî. His father, Mir Sayyid Ahmad, was a pious man. 'Abd-ul Jalil was born 13 Shawwâl, A.H. 1071 = A.D. 1661. He entered the service of 'Âlamgir in A.H. 1111 = A.D. 1700, and obtained a *manṣab* and the posts of Bakhshigari and chronicler of Gujarât. Later, he became the Bakhshî and the chronicler of Sistân, which posts he retained till the reign of Muḥammad Shâh. In his youth, he wrote the Maṣnawî *اعوج الخيال*. He died 23 Rabî' II, A.H. 1138 = A.D. 1726. According to his will, his body was removed to Bilgrâm, and buried by the side of his father's tomb on the 6th of Jumâdâ I. He died at the age of sixty-six years, six months and ten days, fol. 101^b.

Lâlah Sukhrâj, with the *takhalluṣ* Şabqat, a Hindû Kâyath. His original home was Lucknow. His ancestors were the servants of 'Umdat-ul-Mulk Asad Khân Wazir. From his youth he applied his mind to the study of the various branches of literature. He was a pupil of Mirzâ Bidil. For a time he served under Sayyid Asad Ullah Khân, popularly called Nawwâb Auliya, as Mir Sâman and *Diwân*. He was present in the army of Amir-ul-Umarâ Sayyid Husayn 'Alî Khân in the conquest of the Deccan, and composed a Maṣnawî of 700 verses on the conquests of the Sayyid, in the style of the Shâh Nâmah. He died in Shârbân, A.H. 1138 = A.D. 1726, fol. 103.^a

Furṣat, of Kashmîrî origin, received training from Ḥaḍrat Shâh Gulshan. The author received kindness from him. He died, A.H. 1138 = A.D. 1726, fol. 105^b.

Bhûpat Râi, with the *takhalluṣ* Baniyah, of Sahâranpûr, lived in Azam Shâh's time, and died in A.H. 1139 = A.D. 1727, fol. 106^a.

Gulâb Râi, with the *takhalluṣ* Mukhlîṣ, the son of Gûr Dâs, who was the Munshî of Nawwâb Zabardast Khân, son of Ibrâhîm Khân. He was a Khatri Hindû. In the reign of 'Âlamgir, when the author was in Ajmîr, he visited Mukhlîṣ several times, and again in Sir-

hind, when Mukhlis and Munshi Qalandar Khān were staying there, fol. 106^b.

Shaykh Sa'd Ullah, with the *takhalluṣ* Gulshan, a Shaykhzādah of Burhānpūr, was a great saint of the Naqshbandi order, and a disciple of Shaykh 'Abd-ul Aḥad, alias Gul Muḥammad, with the *takhalluṣ* Aḥad. He spent twenty years in Aḥmadābād, Aurangābād and in cities in the Deccan, and twenty years in Shāhjahānābād, in the mosque built by Zib-un-Nisā on the banks of the Jamnā. His Kulliyāt consists of one hundred and twenty thousand verses. He was very kind to the author, and occasionally visited him. He died on Sunday, 21 Jumādā I, A.H. 1149 = A.D. 1728, and was buried in Aḥdipūrah, near Shāh Ganj, in a place belonging to Khwājah Muḥammad Nāsir, fol. 106^b.

Mir 'Abd-us-Samad, with the *takhalluṣ* Sachun, a Persian Sayyid. He received the *takhalluṣ* from Mirzā 'Abd-ul Qādir Bidil, from whom he received training at first. He finally went to Aḥmadābād with Mubāriz-ul-Mulk Sarband Khān, and died there A.H. 1141 = A.D. 1729, fol. 110^a.

Mirvān Faḡl Ullah, with the *takhalluṣ* Khwushtar and Hunar, the second son of Miran Muḥammad Afdal Sarkawush, was in the service of Ali Aḥmad Khān, through whose influence he received the *manṣab* of five hundred and the title of Hunarwar Khān. He died in youth A.H. 1141 = A.D. 1729, fol. 111^a.

Mir 'Azmat Ullah, with the *takhalluṣ* Bakiabar, was the son of Mir Lutf Ullah. He wrote several ṣūfi treatises and Maṣnawīs. Mirzā Bidil enjoyed his society, and it is said in the *Tadhkirah* of Gulām 'Alī Azad that Bakiabar in his *Tadhkirah*, entitled *سُغَرِ سَکَرِی*, gives in detail an account of his intercourse with the Mirzā. He died on Monday, 24 Dhu'l-qad, A.H. 1142 = A.D. 1730, and was buried by the side of Nizām-ud-Din Auliya. His Kulliyāt consists of about fifteen thousand verses, fol. 111^b.

Mir Sayyid Lutf Ullah, with the *takhalluṣ* Aḥmadi, but better known as Shāh Laddia, Bilgrāmī, was born in A.H. 1053 = A.D. 1645. He was in the service of Najābat Khān. At the age of twenty-two he renounced the world, and went to Shāh Burhān Shattārī at Burhānpūr, and then to Mir 'Abd-ul Jahl. Subsequently, he interviewed Mir Sayyid Aḥmadi of Kālpī, and became his disciple. After the death of his spiritual guide, he returned to his native place, where he died on 14 Jumādā I, A.H. 1143 = A.D. 1731, at the age of ninety, fol. 113^a.

Sayyid Gulām Muṣṭafā, with the *takhalluṣ* Fāriḡ, the brother's

son of Sayyid Luṭf Ullah Bilgrāmī, was on the staff of Nawwāb Mubārāz-ul-Mulk Sarbaland Khān, and was killed in Gujarāt, in the battle fought with راجه ابهى سنگه of Jodepūr, on 8 Rabi' II. A.H. 1143 = A.D. 1731. fol. 114^a.

Khawājah Muḥammad 'Āqil, with the *takhalluṣ* 'Āqil, a descendant of Aḥmad-i Jām Zandah Fil. He and his brother, Khawājah Kāmil, were in the service of Muḥammad A'zam Shāh. Subsequently, when his brother became the Dāroḡah of the artillery of Amīr-ul Umarā Ṣaṣṣām-ud-Daulah, he retired from the service. He wrote the Maṣnawī عمرات الجمال, a copy of which, written in his own hand, was with Khwushgū. He also wrote Hindi poems under the *takhalluṣ* بُد هونت. He died A.H. 1143 = A.D. 1731. fol. 115^a.

Ikhlaṣ Khān, with the *takhalluṣ* Wāmiq, a Khatri Hindū of Kalānwar (کلانور), embraced Islām under Muḥammad Muslim of that place. He concealed his conversion for some time, but then declared it before the Emperor 'Ālamgir, in the presence of Maulavī Siyālkoti, and received honours and distinctions. In the time of Farrukh Siyar, he received the *manṣab* of 5,000, and became the Munshī-ul-Mamālik. In Muḥammad Shāh's time, he rose to the rank of 7,000. He died in A.H. 1143 = A.D. 1731. fol. 117^b.

Shaykh Muḥammad Ridā was from Sistān, but on account of his service lived for the most part in Bhakar. He was a pupil of Mir 'Abd-ul Jalil Bilgrāmī, and died in A.H. 1143 = A.D. 1731, fol. 118^a.

Lālāh Sheo Rām Dās, with the *takhalluṣ* Hayā, the second son of Rāi Bhūkti Mal Asad Khānī, was a pupil of Mirzā Bidil, and wrote a prose work, entitled گلشن سار ارم, in the style of the Mirzā's Chahār Unṣur. He died in Akbarābād. A.H. 1144 = A.D. 1729, fol. 118^a.

Arṣhad 'Alī, with the *takhalluṣ* Rasā'i, born in Hindūstān, was a disciple of Sayyid Shāh Bhikah, and a friend of Ārzū. He died in Dihli, A.H. 1144 = A.D. 1732, fol. 122^a.

Mir Gulām 'Alī, with the *takhalluṣ* Aḥsani, a Sayyid of Gawāliyar. Sirāj-ud-Dīn 'Alī Khān Ārzū learnt poetry for some time under him, fol. 122^a.

Aḥmad Yār Khān, with the *takhalluṣ* Yaktā, the son of Allāh Yār Khān, *Thānahdār* of Ġaznīn, was the grandson of Khanjar Khān. Towards the close of his life, in the reign of Muḥammad Shāh, he succeeded his father as *Thānahdār* of Ġaznīn. He died there, A.H. 1145 = A.D. 1733, fol. 122^b.

Maulavī Imām-ud-Dīn, with the *takhalluṣ* Riyādi, the son of

Lutf Ullah, *takhalluṣ* Muhandis, of Lahore, composed several works on mathematics, and died A.H. 1145 = A.D. 1731, fol. 123^a.

Fath Muḥammad with the *takhalluṣ* Fā'id, the Munshi of Murtaqīd-ud-Daulah Shāh Wardi Khān Qarāwal Begi. The author saw him several times in the house of Khwushhāl Chānd, the Diwān of the Khān. He died, A.H. 1145 = A.D. 1733. He left a small Diwān, fol. 123^b.

Zāhid 'Alī Khān, with the *takhalluṣ* Sakka a good poet of Persia was for some time the Beglerbeg of the king of the port of Lār. He came to India during the reign of Muḥammad Shāh, from whom he received the *mansab* of 5,000. Nawwāb Burhān-ul-Mulk Sa'adat Khān Bahādur promised him the rank of 7,000, but soon afterwards Sakka was poisoned by a slave, in A.H. 1146 = A.D. 1734, who also destroyed the poet's Diwān. The author saw a *Buyād* of the poet, written by himself, fol. 124^a.

Shāh Mubārak, with the *takhalluṣ* Ābrū one of the *Pirzādahs* of Cawāliyar, a pupil of Sirāj-ud-Dīn 'Alī Khān Arzū, was well-versed in *Rikḥlah*, in which he left a voluminous Diwān. He died on 24 Rajab, A.H. 1146 = A.D. 1734, fol. 124^b.

Nimat Ullah Khān, with the *takhalluṣ* Nīmat, a Nīmat Ullāhi Sayyid, was the son of Nawwāb Rūḥ Ullah Khān Mir Bakshi of 'Ālmgir's time. Like his father he was very liberal and generous. In the reign of Farrukh Siyar and Muḥammad Shāh he was the Shūbahdār of 'Azimābād, Pātna. He was a pupil of Mirzā 'Abd-ul-Gani Beg Qubūl: and died, A.H. 1147 = A.D. 1735, fol. 125^b.

Muḥammad Māh, with the *takhalluṣ* Sadāqat, the brother's son of Muḥammad Akram Ganimat, was from the Panjāb, and occasionally visited the house of Arzū. He died in A.H. 1148 = A.D. 1736, fol. 126^b.

Hakīm-ul-Mamālik Shaykh Husayn, with the *takhalluṣ* Shubrat was originally from Arabia. His father settled in Shirāz, but Shubrat came to India, and spent his life in the service of Prince Muḥammad Azam Shāh. He was well versed in medicine. He frequented the society of Mirzā Bidil and Hājī Aslam Sālim Khwushgū visited him several times. He died in A.H. 1149 = A.D. 1737. His Diwān is popular, fol. 128^b.

Muḥammad Sunnā Khān, with the *takhalluṣ* Wahbat, originally from Kashmir, lived with Ikhlās Khān the newly converted Muslim who wrote the تاریخ مرجع شادی. He had a long life, and died after A.H. 1140 = A.D. 1728, fol. 131^a.

Nūr Ullah, with the *takhalluṣ* Nuzhat of Kashmir, was a pupil

of Mirzâ 'Abd-ul Ġani Beg Qubûl. He died in his youth after A.H. 1140 = A.D. 1728, fol. 131^a.

Mir Muḥammad Ja'far, with the *takhalluṣ* Jur'at, was a *mansab-dâr* under Muḥammad Shâh, fol. 131^b.

Maymanat Khân, with the *takhalluṣ* Maymanat, of Kashmir, was the brother's son of Rukn-ud-Daulah 'Itiqâd Khân of Farrukh Siyar's time. At first he was a trader, but subsequently he received a royal *mansab*. He died after A.H. 1140 = A.D. 1728, fol. 132^a.

Shâh Muḥammad Husayn, with the *takhalluṣ* Bahjat, spent some time in the company of Nawâzish Khân Tâlî. He died after A.H. 1140 = A.D. 1728, fol. 132^b.

Mirzâ Muḥammad Aḥsan, brother of 'Arif Ullah Khân's wife, fol. 132^b.

Muḥammad Yûsuf, with the *takhalluṣ* Nighat and entitled Sukhanwar 'Alî Khân, lived for a long time with Nawwâb Dulfagâr 'Alî Khân. He was in the army of Muḥammad Azam Shâh, when that prince was the Sûbahdâr of Aḥmadâbâd, and received the title of Sukhanwar 'Alî Khân in the reign of Farrukh Siyar. Besides Qaṣidahs and Maṣnawîs, he wrote a prose work dealing with 'Itimâd-ud-Daulah Qamar-ud-Dîn Khân Chîn Bahâdur from the time of 'Âlamgir to that of Muḥammad Shâh. He died in the middle of Muḥammad Shâh's reign, fol. 133^a.

Mullâ Khâshî', originally from Persia, lived in Kashmir. He was a pupil of Mullâ Sâtî', fol. 134^a.

Shaykh Muḥammad 'Alî, with the *takhalluṣ* Riwâf, a disciple and pupil of Ḥaḍrat Shâh Gulshan, was very kind to the author. He died in Shâhjahanâbâd after A.H. 1140 = A.D. 1728, fol. 134^b.

Shâh Walî Ullah, with the *takhalluṣ* Ishtiyâq, lived in Dihli. He died after A.H. 1140 = A.D. 1728, fol. 134^b.

Shaykh Muḥammad Sharaf-ud-Dîn, with the *takhalluṣ* Payâm, was of Akbarâbâd. He had a long friendship with Ârzû, and enjoyed the company of Anand Râm Mukhlîṣ for sixteen years. He died after A.H. 1140 = A.D. 1728, fol. 135^a.

Muḡal Khân, with the *takhalluṣ* Qâbil, the son of Muḡal Khân of 'Âlamgir's time, was a pupil of Mirzâ Bidil, and subsequently changed his *takhalluṣ* for Ṣan'at. He was very kind to the author, and died in A.H. 1142 = A.D. 1730, fol. 135^b.

Muḥammad Muqim Khân, with the *takhalluṣ* Masiḥ, a Persian, was the uncle's son of Muḥammad Murizz-ud-Dîn Jahândâr Shâh. He was the Diwân of Ajmir in Farrukh Siyar's time, and in Muḥammad Shâh's time became the fort-master of Jhânsî, and died there in the middle of the latter's reign, fol. 136^a.

Muḥammad 'Alī, with the *takhalluṣ* Afsar, came to India during Farrukh Siyar's time. He was a friend of Ārzū, and in the beginning of Muḥammad Shāh's reign was in service in Bengal. fol. 136^a.

Farrukh, lived in Amnâbâd, Lahore. fol. 136^b.

Mir Muḥammad Nâsir, with the *takhalluṣ* Sâman, a Sayyid of Jaunpūr, flourished under Mirzâ Jânjânân Mazhar, and finally settled in his native country as a Bakhshî and chronicler, and died in A.H. 1147 = A.D. 1734, fol. 137^a.

Mir Muḥammad 'Alī, with the *takhalluṣ* Râ'ij, a Sayyid of Tarshiz, lived for a long time in Siyâlkot, Panjâb: and died, A.H. 1150 = A.D. 1737. The author read his Diwân with great pleasure. fol. 137^a.

Muḥammad Muqim, with the *takhalluṣ* Āzâd, of Akbarâbâd, was a pupil of Hâjī Aslam Sâlim. In the reign of Bahâdur Shâh, he was with Sayyid Amir Khân, Šûbahdâr of Tattah. He was a friend and companion of Ārzû, Mirzâ Hâtib Beg and Miẖân 'Alī 'Azîm, and died in A.H. 1150 = A.D. 1737. He is the author of a Diwân, a copy of which reached Anand Râm Mukhlis at Shâhjâhânâbâd. fol. 138^b.

Mirzâ Abû Turâb, with the *takhalluṣ* Gubâr, son of Muḥammad 'Alī Khân ibn-i Mirzâ Ḥabîb, was of a noble family of Persia. His father and Mukhlis Khân Paydâ were *Tanbakhshis* تنبخشی of 'Ālamgir's time. As Gubâr spent a great portion of his life in Ahmadâbâd, his poems were less popular in other parts of India. He was killed in the battle which took place between Mu'min Khân, the Šûbahdâr of Gujarât, and the Râjpûts. A.H. 1150 = A.D. 1737. fol. 138^b.

Šamšâm-ud-Daulah Khân-daurân Bahâdur Mansûr Jang, with the original name Khwâjah Āsim and the same *takhalluṣ* (Āsim), was of Akbarâbâd, and held high position under Farrukh Siyar. In Bahâdur Shâh's time he held the post of Bakhshî under Prince 'Azîm-ush-Shân, and received the title of Ashraf Khân. Subsequently he was deputed to Bengal, and received the title of Khân-daurân Bahâdur, and distinguished himself in the battle fought with Jahândâr Shâh near Akbarâbâd. Soon after, he received the title of Šamšâm-ud-Daulah. On Muḥammad Shâh's accession, Āsim fought bravely in the battle with Qutb-ul-Mulk Sayyid 'Abd Ullah Khân, and after achieving victory received the *mansab* of 8,600 and the title of Amir-ul-Umarâ. He studied the Jog system, and practised حبس دم i.e., 'the retention of the breath'. He was killed in the battle fought with Nâdir Shâh at Karnâl on the 21st of Dûlqa'd, A.H. 1151 = A.D. 1738. After his death Nâdir Shâh used to

call him 'Rustum.' He was a good poet, and occasionally composed selected verses, fol. 140^a.

Mir Afdal, with the *takhalluṣ* Sābit, of the noble Sayyid family of Khawāf, was the brother's son of Himmāt Khān. He composed from ten thousand to twelve thousand verses, and wrote an elegy (مرثیه) on the death of Imām Husayn in the form of a Maṣnawī. Although his ancestors were Sunnis, he professed the Shī'ah faith. He spent his last days in the house of Ḥakīm Imām-ud-Dīn Aksir, dying in A.H. 1152 = A.D. 1739, at the age of fifty, fol. 141^b.

Mir Haydar, with the *takhalluṣ* Tajrid, an Indian Sayyid, a pupil of Sirāj-ud-Dīn 'Alī Khān, held a *mansab* under a relative of 'Imād-ud-Daulah, but subsequently went to Sind with the Sūbahdar of that place, and thence to Sūrat. He then came to Bengal, and enjoyed the company of Shujā'-ud-Daulah. He died there after A.H. 1150 = A.D. 1737, fol. 143^b.

Shaykh Sa'd Ullah, with the *takhalluṣ* Aṣṭar, but afterwards 'Alī, was the best poet of Ajmir. The author enjoyed his favour for thirty-five years, and visited him very often at Ajmir. He spent some time at Peshāwar, after which he entered the service of Muzaffar Khān, the brother of Nawwāb Amir-ul Umarā, and then that of Burhān-ul-Mulk Sarādat Khān, finally attaching himself to the service of 'Alī Aẓḡār Khān, *takhalluṣ* Shujā'. He is the author of a long Diwān, and wrote several Maṣnawīs. He died in A.H. 1153 = A.D. 1740, fol. 145^a.

Nawwāb Mu'tamin-ud-Daulah Ishāq Khān, with the *takhalluṣ* Ishāq, rose to distinction in the reign of Muḥammad Shāh, and received the title of Mu'tamin-ud-Daulah. He died in A.H. 1153 = A.D. 1740, fol. 147^a.

Khwājah 'Abd Ullah, with the *takhalluṣ* Sāmī, belonged to the family of Mullā 'Iwāḍ Wajīb, and flourished under Muḥammad Aẓam Shāh. He was a friend of Mirzā Bidil, and lived in Lahore. He died in A.H. 1155 = A.D. 1742, fol. 147^b.

Shāh 'Alī Akbar, with the *takhalluṣ* Anwar, was the son of Haydar Khān, the friend of 'Umdat-ul Mulk Amir Khān of 'Ālamgir's time. For a long time he was in Kābul with his father, but subsequently came to Aẓimābād, Patna, where he lived with 'Aqā Husaynā, whose daughter he married. He wrote good Nasta'liq, Naskh, Shikastah and Shafīrā hands, and died in A.H. 1155 = A.D. 1742, fol. 148^a.

Mirzā Girāmī, the son and pupil of Mirzā 'Abd-ul Gani Beg Qubūl, was the master of five hundred pupils. He had no faith in

any religion, and passed a free life. He died in A.H. 1156 = A.D. 1743, fol. 148^b.

Mirzā Mahdi, with the *takhallus* Hujjat, of Kashmir, was a pupil of Mirzā Mahdi Hujjat, of Persia. He was the brother's son of Mirzā Dārāb Beg Jūyā, and was for a long time in the company of Nawwāb Itimād ud-Daulah Qamar-ud-Din Khān Bahādur, fol. 149.

Mullā Sāṭi, of Kashmir, was a pupil of Juyā. He was in the service of Ṣamṣām-ud-Daulah Amir-ul-Umra Bahādur, and wrote a long Diwān. He died after A.H. 1154 = A.D. 1737, fol. 149.

Muḥammad Mas'ūd, with the *takhallus* Rāṭi, of Kashmir, was a pupil of Mullā Sāṭi, and spent some time in the service of Ṣamṣām-ud-Daulah, through whose influence he received a *Jāgīr* in Kashmir; but subsequently he returned home, 150.

Shaykh Faqīr Ullah, with the *takhallus* Afīn, was a good poet of Lahore. The author saw Afīn's Diwān with Miyān Nūr-ul-Ayn Wāqif at Patyālāh, fol. 151.

Mullā Dānā, of Kashmiri origin, wrote the *Shāh Nāmāh* of Farrukh Siyar *شاهنامه فرخ سیار* with Nāzim Khān. He lived on a *Jāgīr* for a long time in Kashmir, and died after A.H. 1150 = A.D. 1737, fol. 153^a.

Ma'niyāb Khān, with the *takhallus* Shā'ir, whose name was Gul Muḥammad, was the son of a respectable Darwish of Panjāb. One of the wives of Shāh 'Ālam Bahādur Shāh took him as an adopted son, and married him to her daughter by a former husband. He was a pupil of Mirzā Bidil, and a court poet of Muḥammad Shāh. He died in A.H. 1157 = A.D. 1744. He left a Diwān and Maṣnawī, fol. 154.

Aḥmad Yār Khān, with the *takhallus* Mūjid, the brother's son of Imtiyāz Khān Khāls, was a Sayyid of Mashhad, but lived for a long time in 'Azīmābād, Patna, and died A.H. 1158 = A.D. 1745, fol. 155^b.

Karam 'Alī, with the *takhallus* Buṭayā, son of Shāh Muḥammad Wālī, an inhabitant of Karūnji, in Patna, was a disciple of Hadrat Shāh Gulshan Ullah, and a pupil of Miyān 'Aziz Ullah 'Azī. When the author enquired about Buṭayā in 'Azīmābād, he heard that, that morning, when he was bathing in the Ganges, he was drowned, fol. 155^b.

Mihr 'Alī, with the *takhallus* Bikas, a Qādirzādah of محمدا (?) in Akbarābād, was a pupil of Mirza Bidil. The author saw him twice or thrice at that place. He died only a few years before the author wrote, fol. 156^a.

Nizâm Khân, with the *takhalluṣ* Murjiz, of an Afġân tribe of Peshâwar, was a pupil of ‘Abd-ul-Latif Khân Tanhâ, and flourished in the time of Farrukh Siyar. fol. 156^b.

Mirzâ Luṭf Ullah, with the *takhalluṣ* Niṣâr and entitled Nuṣrat Ullah Khân, was a pupil of ‘Abd-ul Latif Khân Tanhâ. He is the author of seventy-thousand verse-. fol. 157

Mirzâ Muḥammad ‘Ali, with the *takhalluṣ* Tamannâ. In Farrukh Siyar's time, he was engaged in writing the *Shâh Nâmah* شاه نامه. The writer saw him one day in the assembly at Saṁsâm-ud-Daulah's place. He enjoyed for a long time the company of ‘Abd-ul Latif Khân in Kâbul. He finally went to Bengal and entered the service of Nawwâb Shujâ‘-ud-Daulah Bahadur, and died there, fol. 157^a.

Nawwâb Qazalbâsh Khân, with the *takhalluṣ* Umid, born and brought up in Iṣfahân, was the pupil of Mirzâ Tahîr Wahîd. After spending a long time in the Deccan as a fort-keeper (قلعداری), he returned to Dîbli in the beginning of Muḥammad Shâh's reign. He lived for more than one hundred years, dying in A.H. 1160 = A.D. 1747, fol. 157^b.

Abul Barakât Khân, with the *takhalluṣ* Sâfi, was a leading man of Kashmir. His brother, ‘Abd-ul Majîd Khân, served as Dîwân under Farrukh Siyar and Muḥammad Shâh. He died in A.H. 1160 = A.D. 1747. He was a pupil of Mullâ Sâfir, fol. 158^a.

Mirzâ Qamar-ud-Dîn, entitled Nizâm-ul-Mulk ‘Asaf Jah Fath Jang, was from Tûrân. He was the son of Mirzâ Shihâb-ud-Dîn, entitled Gâzi-ud-Dîn Khân Bahâdur Firûz Jang bin ‘Abid Khân, and rose to high distinction during the reigns of ‘Âlamgir and his successors. He wrote fine prose. In the Dîwân which he sent to Mirzâ Bidil, he adopted the *takhalluṣ* Shâkir; but later, when he received the title of ‘Asaf Jah, he changed it to ‘Asaf. He died in Jumâdâ II, A.H. 1161 = A.D. 1748, fol. 158^b.

Didah Maġûl with the *takhalluṣ* Didah and entitled ‘Azz Khân, was a Tûrânî noble. He held the *mansab* of 5,000, and was for a time the Subahdâr of Kashmir. He wrote a *Tadkirah* of his contemporary poets, which, however, the author never saw. He died a few years before the present work was written, fol. 162^a.

Aḥmad Qulî Khân, with the *takhalluṣ* Ayman was from Persia. In the reign of Muḥammad Shâh through the influence of Nawwâb Burhân-ul-Mulk Sa‘âdat Khân Bahâdur, he got access to nobles and chiefs, fol. 162^a.

[A note on the margin says :— It appears from the *Tadkirah* of ‘Ali Qulî Khân Wâlih Dâġistân that Ayman was born in Qumm.

and came in 'Ālamgir's time to Kābul, where he spent some time, and came to Hindūstān in the time of Muḥammad Shāh, from whom he received the *mansab* of 5,000. He was killed in the battle fought between Burhān-ul-Mulk Sa'ādat Khān and Nādir Shāh. A.H. 1151 = A.D. 1738.]

Ġulam Ashrif Khān, with the *takhalluṣ* Rif'at, whose origin is unknown, was present once in an assembly in the author's house, fol. 162^a.

Aḥsan Ullāh Khān, *takhalluṣ* Rāḍi, of Kāshmirī origin, was a brother of Qāḍi Khān Kāshmirī, and received the title of Faṣāḥat Khān in the reign of Muhammad Shāh. He was a pupil of Mirzā 'Abd-ul Ġani Beg Qubūl, fol. 162^c.

Mir Muḥammad 'Alim, with the *takhalluṣ* Taḥqīq, was the son of Mir Badi-ud-Dīn Samargandī, popularly called Mir Matin, and the pupil of Mirzā Murizz Mūsawī Khān Fīrat. He led a happy and respectable life in 'Azīmābād. He was well versed in various arts. He spent many days in Shāhjahānābād, and visited Bengal. He is the author of a long Diwān, and died in A.H. 1162 = A.D. 1749, fol. 162^b.

'Aziz Ullah, with the *takhalluṣ* 'Aziz, the son of Mullā Mubārak, the tutor of Zib-un-Nisā Begam, was well versed in logic. He lived in Patna; fol. 163^b.

Shāh Yaqin, with the *takhalluṣ* Yaqin, a Muḡal of Tūrānī origin, led the life of a Darwish, and spent his time in the coffee shops of Shāhjahānābād. He wrote a Diwān: fol. 163^c.

Raḥmat Ullah, with the *takhalluṣ* Tamkin, was the grandson of Mullā Muḥammad Amin, the renowned scholar of the times of Shāh Jahān and 'Ālamgir. Tamkin's original home was in Kāshmir. He was the tutor of Jawāhir Khān, and a pupil of Mirzā 'Add-ul Ġani Beg Qubūl; fol. 164^a.

Sayyid Muḥammad Ashraf, with the *takhalluṣ* Ḥasrat, whose ancestors were Mūsawī Sayyids, came to India and settled in Sandilāh, Lucknow. He was a pupil of Mirzā Bidil; fol. 164^b.

Khayr Ullah, with the *takhalluṣ* Fidā, originally of Gujarāt, was a good Maṣnawī writer, but had little taste in Gazals; fol. 165^b.

Sayyid 'Abd-ul Wāḥid, with the *takhalluṣ* Wāḥid and Dauqī, of Bilgrām, was the elder brother of Mir Aḥsan Imā. At first he entered the service of Prince Muḥammad A'zam Shāh, and later on, in the time of Muḥammad Shāh, attached himself to the staff of Nawwāb Mubārīz-ul Mulk. He was a friend and a pupil of Mir

‘Azmat Ullah Bikhabar. He is the author of the work *شکریستان خیال*; fol. 165^b.

Mir Muḥammad Samī, with the *takhalluṣ* Maḥzar, was a foreign Muḡal. While *Muḥtasib* of Ajmīr, he received training in poetry from Muḥammad Muqīm Khān Masīḥ; fol. 166^a.

Khawājah Maqṣūd, with the *takhalluṣ* Jāmī, of Kashmīr, was a disciple of Mirzā ‘Abd ul Ġanī Beg Qubūl. He is the author of a *Diwān*; fol. 166^a.

Mirzā ‘Alī Beg is said to have been originally from Īrān, but as he was born in Kashmīr, he is better known as a Kashmīrī. He was a pupil of Mirzā ‘Abd-ul Ġanī Beg Qubūl; fol. 166^b.

Mirzā Ta’lim Beg, with the *takhalluṣ* Furṣat, was seen by the author in Ajmīr. He lived for a long time with Muqīm Khān Masīḥ, and afterwards came to Shāhjahānābād; fol. 166^b.

Shāh Jawwād, with the *takhalluṣ* Jawwād, an Īrānīan born, lived in Mathrā on the banks of the Jamnā, and finally went to Bengal, where he died. He was very kind to the author. He wrote a *Diwān* and *Maṣnawī*; fol. 167^a.

Shaykh Ṣadr-ud-Dīn Muḥammad, of Pishāwar, was a pupil of Mirzā Bidil; fol. 167^a.

Shaykh Muḥammad Ṣalāḥ, better known as Muḥammad Kāzīm, with the *takhalluṣ* Āgāh, the son of Shaykh Ṣadr-ud-Dīn Muḥammad, was a companion of Ma’nīyāb Khān, *takhalluṣ* Shā’ir, and was intimate with the author; fol. 167^b.

‘Abd-ul-‘Alī, with the *takhalluṣ* Taḥsīn, of Kashmīrī origin, a grandchild of Mirzā Dārāb Jūyā, lived for a long time in the house of Nawwāb Burhān-ul-Mulk Sa’ādat Khān; fol. 168^a.

‘Abd-ul-‘Azīm, with the *takhalluṣ* Taḥsīn, of Lahore, placed himself in early life in the pupilship of Miẓān Faqīr Ullah Āfirīn; fol. 168^a.

Hakīm Beg Khān, with the *takhalluṣ* Hākīm, a nobleman of Lahore, whose father, Shādmān Khān, was a Ṣūbahdār there, was a pupil of Miẓān Āfirīn, and wrote a *Tadkīnah* of contemporary poets, which, however, the author did not see; fol. 168^b.

Naṣr Ullah, with the *takhalluṣ* Yatīm, passed his days in Lahore, and was a pupil of Miẓān Āfirīn; fol. 168^b.

Nuṣrat, originally from Kashmīr, lived in Lahore. He wrote a *Diwān*; fol. 169^a.

Shāh Mīm (میم), with the *takhalluṣ* Mīm, a disciple of Sayyid Barakat Ullah, entitled Ṣāhib-ul-Barakāt Bilgrāmī, was living in Shāhjahānābād, when the book was written; fol. 169^a.

Sayyid Ġulām 'Alī, with the *takhalluṣ* Āzād, a Ḥusayni Sayyid of Bilgrām, was the grandson of Mir 'Abd-ul Jalil. In A.H. 1149 = A.D. 1737, he went on the pilgrimage, after which the author knew nothing of him. He wrote a *Tadkīrah*, seen by the author; fol. 169^b.

Mir Ma'sūm, with the *takhalluṣ* Waǧdān, and entitled 'Alī Nasab Khān, the son of Mir Muḥammad Zamān Rāsikh, spent his time in the Panjāb, where he was very popular; fol. 170^a.

Miyān 'Alī 'Azīm, with the *takhalluṣ* 'Azīm, was the son of Miyān Nāṣir 'Alī. Khwushgū, from birth, enjoyed 'Azīm's favour. He had two brothers, (1) 'Alī 'Alīm, a soldier in the service of Sayyid Qutb-ul-Mulk Bārḥ in Muḥammad Shāh's time, who died in Akbar-ābād, and (2) 'Alī Karīm, who died at the age of twenty; fol. 171^a.

Abul Ḥasan, with the *takhalluṣ* Mirzā, who received the title of Qābil Khān. His family came from Shīrāz, but for two or three generations had been Indian. He lived in Lahore, where he held poetical discourse with Mullā Āfirin, and associated with Dilirdil Khān, Šubahdār of Tattah and Nāẓim of Kašmir, after whose death Mirzā attached himself to the service of his son, Himmat Dilir Khān, accompanying him to Etawah. He wrote a voluminous Diwān; fol. 172^a.

Muḥammad 'Āqil, with the *takhalluṣ* Yaktā, a good poet; fol. 172^a.

Rabī', with the *takhalluṣ* Anjab, a pupil of Murtaǧā Qulī Beg, *takhalluṣ* Wālā, was once seen by the author in the presence of Shāh Gulshan Ullah; fol. 172^b.

Šūfi, with the *takhalluṣ* Mastānah, a pupil of Shāh Āfirin Lāhaurī; fol. 173^a.

Muḥammad 'Āqil, with the *takhalluṣ* 'Āqil, whose pedigree is not known, was long in the service of Nawwāb Nizām-ul Mulk Āṣaf Jāh in the Deccan. He has left a long Diwān; fol. 173^a.

Muḥammad Pauāh, with the *takhalluṣ* Qābil, of a noble family originally of Kašmir, a pupil of Mirzā Bidil, associated long with A'azz Khān, *takhalluṣ* Didah. Subsequently, he came to Lahore with Himmat Dilir Khān. He left several Maṣnawīs and Ġazals, and was very kind to the author; fol. 173^a.

Šaykh Muḥammad Aḥsan, with the *takhalluṣ* Sāmī, a descendant of Rājah Todar Mal Khatri, the Diwān of Akbar's time. It was the grandfather of Sāmī that embraced Islām. Sāmī was a pupil of Mirzā Bidil. The author was a friend of his from the time of Bahādur Shāh. Sāmī was in the service of Zahir-ud-Daulah 'Azīm Ullah Khān. He wrote a Diwān and Maṣnawīs; fol. 173^b.

Mivān Šādiq, with the *takhalluṣ* Alqā, was a Šaykhzādah of

Hindûstân, and a friend of Miyân Nâsir 'Ali. His verses numbered about two thousand. He was well versed in riddles and *Târikh*, and composed a prose work entitled چہار کفیت, which, being of defective eye-sight, he was one day dictating to a man, when the man took it away without his knowledge: fol. 174^a.

Mir Sayyid 'Ali Jaulân, a Qâdizâdah of Parganaḥ Sunâm in Sirhind, came to Shâhjahânâbâd some eighteen years before the author wrote; fol. 175^b.

Muḥammad Ashraf, with the *takhalluṣ* Yaktâ, was a native of Kashmir, where his poetical genius was still highly spoken of: fol. 175^b.

Abul Fayḍ Mast Ma'nî, although claimed as a pupil of Shaykh Sa'dî, from whom, he said, he had privately received the robe of discipleship in a dream, was publicly a pupil of Mirzâ Bidil, who revised his poems. He afterwards received training under Ḥakim Shaykh Ḥusayn Shuhrat; fol. 176^a.

Mirzâ Zakî, with the *takhalluṣ* Nadim, was an Amir of the court of Nâdir Shâh, whom he accompanied to India. Here he became intimate with Qizilbâsh Khân, with whom he left his Diwân when he returned to Persia. When Nâdir Shâh took up his abode in the mosque of Raushan-ud-Daulah Zafar Khân, and gave orders for a general massacre, which continued for several hours, he stopped it at the request of Nadim. With his permission, Nadim went on the pilgrimage. The author failed to ascertain his subsequent history: fol. 176^b.

Âqâ 'Abd-ul-Maulâ, with the *takhalluṣ* Maulâ, was from Iṣfahân. He had good knowledge of Arabic, and was well skilled in the Shikastah hand. He was living, when the author wrote, in Sanjân, near Iṣfahân; fol. 177^b.

Sayyid Muḥammad Nâzim, with the *takhalluṣ* Shu'lah, was the son of Ḥakim Mir Ṣafî Ardastâni. The author learnt that Nâzim had studied medicine, and had written several works on that subject; fol. 177^b.

Âqâ Ṣâliḥ, with the *takhalluṣ* Burhân, was a Persian, but had long lived in Shâhjahânâbâd. He wrote a Diwân; fol. 177^b.

Imâm-ud Dîn, with the *takhalluṣ* Iksir, was of Iṣfahân, but had long lived in India. He was versed in medicine, and was intimate with Mir Muḥammad Afdal Ṣâbit. He composed a Qasidah by introducing medical terms in praise of Afdal Ṣâbit; fol. 178^b.

Muḥammad Hayât, with the *takhalluṣ* Haḍrat, first adopted the *takhalluṣ* Qâbil. He was living in old Dihli; fol. 178^b.

Miyān Nūr-ul-Ayn, with the *takhalluṣ* Wāqif, the third son of Qāḍi Amānat Ullah, was Qāḍi of Batālah in Lahore, a post held by his ancestors till the time of Muḥammad Shāh. The author stayed in his house at Batālah for eighteen months during the tumult of Nādir Shāh's invasion. His poems were revised by Mir Muhammad Maṣūm Wajdān: fol. 175^b.

Mir Zayn-ul-Ābidin, with the *takhalluṣ* Ātir, a pure Sayvid of Amnābād in Lahore, was a pupil of Mir Maṣūm Wajdān, son of Mir Muhammad Zamān Rāsikh; fol. 180^b.

Muḥammad 'Ali, with the *takhalluṣ* Hashmat, a friend of the author, was a pupil of Mirzā 'Abd-ul-Gani Beg Qubūl; fol. 180^a.

Mir Muḥammad Dūst, with the *takhalluṣ* Sānir, son of Mir Muhammad 'Ali Rā'iḥ, was living in the Panjāb: fol. 181^a.

Mirzā 'Abd-ur-Ridā, also called 'Abd-ur-Razzāq, with the *takhalluṣ* Mutin, descended from Malik Ushtur, was born and brought up in Isfahān. He came to India, and stayed for some time in the garden of Khusrāu Beg at Muḡalpūrah, Shāhjahānābād, and subsequently settled in Lucknow, where he eulogised Nawwāb Burhān-ul-Mulk Sa'ādat Khān: fol. 181^a.

Shaykh Muḥammad 'Ali, with the *takhalluṣ* Hazin, was descended from Shaykh Zāhid Gilāni, the spiritual guide of Shaykh Saḥr-ud-Din Ishāq Ardbili, through eighteen generations. He was born and brought up in Isfahān, but at the time the author wrote was living in Lahore. The author saw him in Banāras, where he was staying on his way back from 'Azimābād: fol. 182^a.

'Ali Qulī Khān, with the *takhalluṣ* Wāliḥ, son of Muhammad 'Ali Khān, and a disciple and pupil of Shaykh Muḥammad 'Ali Hazin, came to India during the reign of Muhammad Shāh, and received a *mansab* of 5,000: fol. 183^b.

Āzā Tāhir Shirāzi, a pupil of Shaykh Muḥammad 'Ali Hazin, was living in Shāhjahānābād: fol. 184^a.

Mirzā Gulām Muḥammad, with the *takhalluṣ* Ulfat, a Muḡal of the Barlās tribe, lived in Lahore, teaching Hindū boys. The author visited him several times; fol. 184^a.

Shaykh Muḥammad Fākhir, with the *takhalluṣ* Fākhir, was the second son of Shaykh Muḥammad Yaḥyā, popularly known as Shaykh Khūb Ullah Ilāhābādi. The author learnt that Fākhir had gone on a pilgrimage to Makkah and Madinah, where he adopted the *takhalluṣ* Zā'ir; fol. 184^b.

Shaykh Muḥammad Nāṣir, with the *takhalluṣ* Afdali, was the third son of Shaykh Muḥammad Yaḥyā, and died in Jumādā I,

A. H. 1062 = A. D. 1749 (مرکار و تصت و سوم), most probably a mistake for 1162; fol. 184^b.

Shaykh Kamāl-ud-Dīn, with the *takhalluṣ* Ḥaqīr, son of Shaykh Muḥammad Afdal Ilāhābādī, devoted his life to the teaching of boys; fol. 185^a.

Khawājah ‘Abd-ul-‘Azīz, with the *takhalluṣ* Bismil, the son of Khawājah Abu’l Faṭḥ Khān Junūn, received instruction from Shaykh Afdal Ilāhābādī, and finally settled in Gorakhpūr. He wrote a *Dīwān*; fol. 185^a.

Shāh Muḥammad Shafī, with the *takhalluṣ* Wārid, a relative of the Ni‘mat Ullāhī Sayyids, had long lived in the house of Biram Khān, son of Nawwāb Rūḥ Ullah Khān. He led a pious life, and had a large number of disciples and followers; fol. 185^b.

Murshid Qulī Khān, with the *takhalluṣ* Maḥmūd, and entitled Rustum Jang, was the son-in-law of Nawwāb Shujā-ud-Daulah Bahādur, Ṣūbahdār of Bengal. On Nawwāb ‘Alī Wardī Khān Mahābat Jang’s accession, Maḥmūd went to the Deccan; fol. 185^b.

Mir Sayyid Muḥammad, with the *takhalluṣ* Shā‘ir, the son of Mir ‘Abd-ul-Jalīl Bilgrāmī, was born on 14th Rabī‘ II, A. H. 1101 = A. D. 1689. He was well-versed in philology and history. He wrote the work called *معراج*, and the Maṣnawī entitled *نار و نیاز*, dealing with the romance of Sayyid Ḥasan Tirmidī Bilgrāmī and his lover Shāh Fayyād; fol. 186^b.

Mir Dūst Muḥammad, with the *takhalluṣ* Ṣānī, the son of Mir Muḥammad ‘Alī Rā‘ī of Siyālkot, was living in the Panjāb; fol. 187^a.

Shaykh Muḥammad ‘Iwāḍ, with the *takhalluṣ* Ḥikmat, was of Jaunpūr, and frequently visited Banāras; fol. 187^a.

Mirzā ‘Arīf Beg, better known as Alif Beg, adopted the *takhalluṣ* Alif. He was the son of Mirzā Uluḡ Beg, and originally belonged to Badakhshān. His ancestors held high offices under ‘Ālamgīr. He had long lived in ‘Azīmābād; fol. 187^b.

Khawājah ‘Āqibat Maḥmūd, of Kashmīrī origin, was living in ‘Azīmābād. He at first adopted the *takhalluṣ* Nāzīm, but subsequently changed it to Ġazī; fol. 187^b.

Mirzā Jān-i Jān, with the *takhalluṣ* Mazhar, the son of Mirzā Jān, and grandson of Majnūn Qāqshāl, rebelled in the time of Akbar. Because of that, the members of his family did not get employment under Government, except that Mazhar’s father Mirzā Jān was a *manṣabdār* under ‘Ālamgīr. Mazhar was a great saint of the Naqshbandī order; fol. 187^b.

Faqīh Ṣāhib, with the *takhalluṣ* Dardmand, from the Deccan.

was related to Nawwâb Khân 'Âlam, who was killed with Prince Muhammad A'zam Shâh on the battle-field. He was a pupil of Mazhar, and stayed for some time in 'Azimâbâd; fol. 191^b.

Basâwan Râi, with the *takhalluṣ* Bidâr, a pupil of Mazhar, went for a short time to 'Azimâbâd, and then returned to Shâhjahânâbâd, where he was living: fol. 192^a.

Mir Ahmad Ḥusayn, with the *takhalluṣ* Mukhlis, the son of Mir Muhammad Ḥusayn, was a Sayyid of Sirhind, related to Wazir Khân of 'Âlamgir's time. He got a post through the influence of Lâlah Bhawâni Pandit, son of Lâlah Sitâ Râm: fol. 192^b.

Sri Gûpâl, with the *takhalluṣ* Tamiz, a Brahman of the Sûrdaj tribe, was a pupil of Mirzâ Bidil, and possessed a very good knowledge of Hindi. When he was staying in the Parganah of Mahâban with Râo Siwak Râm Nâkar, the Governor of that place, he wrote a Maṣnawî dealing with Mathrâ and Birj Mandil, and their architects and buildings: fol. 193^a.

Sirâj-ud-Din 'Alî Khân, entitled Isti'dâd Khân, with the *takhalluṣ* Ârzû, was the son of Shaykh Ḥusâm-ud-Din, and the master of the author. According to his own statement, he was born in A.H. 1099 = A.D. 1687, expressed by the chronogram نزل عب composed by his father. [According to Âzâd's Khizânah-i 'Âmirah and others, Ârzû was born in A.H. 1101 = A.D. 1689. See also Ethé, India Office Lib. Catalogue, No. 680; etc. An account of his life in some detail, and a list of his works, has been given in this Library Catalogue, vol. iii., No. 399. His other works are the following:—

(۱) مثنوی محمود و ایاز در جواب زلفی مسمی بکسن و عشق
چهار هزار بیت *

(۲) سلفی نامه مسمی بعلم آب *

(۳) مثنوی دیگر در بحر تیر متعارف *

(۴) مثنوی جوش و خروش *

(۵) مثنوی دیگر در بحر حدیقه حکیم سلفی *

which was still incomplete, when the present author wrote.

(۶) رفات مسمی به پدیم شوق *

(۷) نوادر الانفاذ در بیان لغات هندیه *

(۸) داد سخن شرح محاکمه که برای اعتراضات شیدا ترفه‌ییده

فدسی نموده فریب سه هزار بیت *

(۹) سراج وهاج شرح معاکمه شعرا که در حل بیت خواجه شیرازی

قدس سره مفتاحیه نموده اند *

[(۱۰) تنبییه الغائبین *

Anand Rām, with the *takhalluṣ* Mukhlis, the son of Rājah Hardirām Khatri of Lahore, the Wakil of Mubāriz-ul-Mulk Sarbaland Khān and Nawwāb Itimād-ud-Daulah, at first received training under Mirzā Bīdil, and later associated with Ārzū. He was very kind to Khwushgū. The Dīwān of his Ġazals contains about ten thousand verses; fol 203^b.

Sayyid Gulām Nabī, with the *takhalluṣ* Nasīm, a Sayyid of Amrohah, in Murādābād, and a pupil of Ārzū, was very kind to the author; fol. 207^b.

Shaykh Sharaf-ud-Dīn, with the *takhalluṣ* Sābiq, though a contemporary of the author, was unknown to him; fol. 208^b.

Bikas, a disciple of Shāh Gulshan Ullah and a pupil of Ārzū: fol. 208^b.

Shaykh Abd-ul-Haqq, with the *takhalluṣ* Shūrish, a native of Akbarābād, generally lived in Shāhjahānābād; fol. 209^a.

Shaykh Gulām Asad Ullah, with the *takhalluṣ* Asad, a Fārūqī Shaykh and an inhabitant of Muḥammadābād, Banāras, where he was occasionally visited by the author; fol 209^b.

Muḥammad Kāzim, with the *takhalluṣ* Rijā, of Kashmīr The author saw him one day in the presence of Ārzū; fol. 209^b.

Abd-Allah with the *takhalluṣ* خلت (?), was from Kashmīr. In his youth he came to Shāhjahānābād and gave training to Damūdar Kanwal, son of Gangā Rām Pandit of Kashmīr, the Wakil of Irādāt-mand Khān. Subsequently, on the author's recommendation, he was appointed tutor to Debī Dat, the younger son of Lālah Sitā Rām. He was a pupil of Mullā Nudrat Kashmīrī, and abode in the neighbourhood of the author; fol 209^b.

Mīr Muḥammad Kāzim, with the *takhalluṣ* Rāfir, originally from Tirmid, was the son of Abul Qāsim Khān, brother of Mīr Aḥmad Husayn Khān, and succeeded his father as Rājah of Kotāhah in Sirhind, where the author visited him; fol. 210^a.

Anbāi Dās, with the *takhalluṣ* Mukhlis, belonged to the دوری سچند tribe. An inhabitant of Lahore, he was well-versed in Inshā, and fairly skilled in writing the Shikastah hand. When the author went to Batālah from Kāngrah, he saw Mukhlis in the latter place, where he had come in the capacity of Nawwāb Abul Barakāt Khān Sūfi's Munshi; fol. 210^b.

Ūjāgar Chand ('وجاگر چند), with the *takhalluṣ* 'العت', a Kāyath, long lived at 'Azimābād, where the author visited him every day; fol. 211^a.

Bābū Bālmukund, a Kāyath of the Sribāsto sect, was the brother's son of Rāi 'Alam Chand, the Diwān of Nawwāb Shujā'-ud-Daulah Bahādur. His original home was Mānikpūr in Ilāhābād. When the author was staying at 'Azimābād, he made the acquaintance of Bālmukund, who was then living with his brother, Rājah Kirat Chand ('راجہ کیرنچند), the Diwān of Nawwāb Ihtirām-ud-Daulah Zayn-ud-Dīn Aḥmad Khān Bahādur Haybat Jang. Afterwards, the author visited him frequently in Panāras. Later on, he went to Shāhjahānābād, where he got an introduction to Ārzū on the author's recommendation: fol. 211^b.

Gur Bakhsh, (the reading is doubtful, the page being wormed. It stands thus: ('گر نجس) with the *takhalluṣ* Huḍūri, belonged to the Kanbū tribe of the Panjāb, but long lived in Islāmābād, Mathrā, where the author enjoyed his favour while receiving his training from Khaliḥ Jiwān Rām. Gur Bakhsh received training first from Mīr Muḥammad Maṣṣūm *Mashrab*; then spent a long time in the company of Mirzā Bidil. He composed a Hindi romance of Kām-rūp and Kāmlatā ('کامروپ و کلم لاتا), in the style of Shīrin wa Khusrāu; but it was still incomplete when the author wrote: fol. 213^a.

Lālā Ḥakim Chand, with the *takhalluṣ* Nudrat, belonged to the Bais tribe ('فیم بس), and was a descendant of Khwājah Hardī Rām, *Qānun Gāi* of Thānesar. He and the author were intimate friends, and both read Akhlāq-i-Nāṣiri with Miṣṣan Muḥammad 'Ābid. Nudrat enjoyed the society of Mirzā Bidil, Shāh Gulshan Ullah, Ārzū, and other eminent poets. He wrote a versified translation in ten thousand verses of the tenth chapter of the Bhāgwat, in the style of Shīrin wa Khusrāu. He wrote another Maṣnawī, ذرة و خورشید, consisting of two thousand verses. His سانی نامه, containing seven hundred verses, is in praise of Nawwāb Shamsām-ud-Daulah. He also wrote Qasīdahs in praise of Mir Jumlaḥ Tarkhān and other nobles of his time. His prose work, شش جمت, consists of about fifteen thousand lines; fol. 215^b.

Rājah Rām Narāyan, Shūbahdār of 'Azimābād, with the *takhalluṣ* Mauzūn, was a Kāyath of the Sribāsto sect. He was the son of Diwān Rang Lāl, and a friend of the author. He wrote good prose, and received his *takhalluṣ* from Shaykh Muḥammad 'Alī Ḥazīn; fol. 216^a.

Munshi Sarb Sukh, with the *takhalluṣ* Khâkistar, a Kâyath of the Sribasto sect, was a brother of Râjah Râm Narâyân Mauzûn. He long lived in 'Azimâbâd. He received the taste for poetry from Faqîh Şâhib Dardmand (the pupil of Mirzâ Jân-i Jânân Mazhar), who visited that place. He was a friend of the author; fol. 216^b.

An index of the names of the poets treated in the work occupies four folios at the beginning.

Written in ordinary ta'liq. Not dated, apparently 18th century.

The following note by Âzâd Bilgrâmî, dated A.H. 1182. says that the MS. was written at his dictation :

* فقیر آزاد بلگرامی استکتاب نمود سنہ ۱۱۸۲

The note is followed by Âzâd's seal, with the inscription مقبر آزاد
۱۱۶۸.

No. 691.

fol. 130 (pp. 260); lines 21; size 10 × 6 $\frac{3}{4}$; 8 × 5.

ید بیضا

YAD-I-BAYDÂ.

A biographical dictionary of ancient and modern Persian poets, arranged in alphabetical order.

Author: Gulâm 'Alî Âzâd.

Beginning:—

* نحمد من نظم الاشياء و علم آدم الاسماء الخ

The author, who has been mentioned under No. 423, gives a detailed account of his life at the end of this work. He tells us that, during his four years' stay in Siwistân, he devoted most of his time to the study of historical and poetical works. He made selections from the poetical works of ancient and modern poets, and compiled a *Tadkirah* in A.H. 1145 = A.D. 1732, entitling it *Yad-i-Baydâ*. This work received a wide circulation. Subsequently, when he came to Ilâhâbâd, he obtained fresh materials for the work, and prepared an improved edition in A.H. 1148 = A.D. 1735. The date of completion is expressed by the chronogram طبع کلبم ید بیضا نمود. The author proceeds to say that, two years later, he went on a pilgrimage to the holy places of Mecca and Medina; and on his way back, while he was

staying at Aurangâbâd, he received a letter on the 4th Ramadân, A.H. 1150 = A.D. 1737, from Mir Muhammad Yûsuf of Bilgrâm, stating that during his absence from India a certain inhabitant of Banâras (name not given), after removing the author's name from the *Tadkirah*, had circulated it as his own, and had distributed copies of it in several places. The author remarks that anecdotes and sayings in the work, derived from rare compositions, had been boldly appropriated as his own by this 'Banâras thief,' as if the latter had written the *Tadkirah* after collecting the facts for himself. "But," he adds, "his blind eyes could never obtain a view of those rare compositions:—

عجب نر آنکه آنچه از نقول و حکایات فقیر از عرایب مصنفات
و عجایب مولفات نقل میکند مجموع را بشود نسبت داده گویا آنیمه
احوال بچشم خود سیر کرده تذکره را انتخاب نموده باشد حال آنکه چشم
بی نورش از آن مصنفات خبر ندارد *

The author adds that, after his return from pilgrimage, he collected some more materials, which he sent to some of his esteemed friends for insertion in the *Tadkirah*.

The preface ends with a short history of the origin of Persian poetry.

According to Sprenger, Oude Catalogue, p. 142, the work contains 532 biographies. The first poet mentioned here is Afḍal-ud-Din Muḥammad Kāshāni p. 4, and the last, Mir Muḥammad Yûsuf bin Mir Muḥammad Ashraf, p. 249^b.

A very valuable and correct copy. Pages 160–222, written in small Nim Shikastah, are in the handwriting of the author. The remaining pages, written in ordinary Nast'aliq, are in a different hand. There are occasional marginal notes, some of which are in the author's handwriting.

The following note by Blochmann, who purchased this MS. in Bilgrâm, appears on the title-page:

“Yad-i-Bayḍâ

J. H. Blochmann, 1875.

The book is chiefly in the handwriting of the author who lived at Bilgrâm.

(bought in Bilgrâm)

* Ghulâm Ali Âzâd's handwriting is the small close handwriting towards the end of the book, from عمر عبد الجليل. This I investigated in Bilgrâm itself. J. H. B.”

A note by an anonymous author, dated A.H. 1152 on the left side of the page runs thus :

تذكرة الشعراء مسمى بيد بیضا از تالیفات سید غلام علی آزاد بلكرامی
سلمه الله تعالى هنگامیکه فقیر برای عقد بلكرام رفته بودم میر سید محمد
طاب ثراه بمن دادند، فی سنه ۱۱۵۲ هجری و این نسخه اکثر بخط
مصنف است سلمه الله تعالى شانه *

A third note on the same page, by Khân Bahâdur Maulavi Khudâ Bakhsh Khân, the donor of the library, says that he bought the MS. for thirty rupees in Calcutta at the sale of Blochmann's books.

No. 692.

fol. 247 : lines 13-15 ; size $6\frac{1}{2} \times 4\frac{1}{4}$; $5 \times 3\frac{1}{4}$.

گلدسته

GULDASTAH.

Taqi Auhadî, as stated in No. 685, made an abridgment of his 'Urafât, and called it Ka'ba-i 'Irfân. At Jahângîr's order, he wrote an abridgment of Ka'ba-i-'Irfân, and entitled it Intikhâb-i-Ka'-ba-i-'Irfân, dividing it into three *Rukns*, called دِیَانِی and مَدَنِی و حَنَافِی, devoted respectively to ancient poets, the poets of the middle age, and the modern poets. The present MS. comprises selections from the Intikhâb-i-Ka'ba-i-'Irfân, made in A.H. 1155 = A.D. 1742 by 'Abd-ul-Wahhâb (of 'Âlamgîr's time), son of Sayyid Mansûr Khân, and grandson (son's child) of Sayyid Dilâwar Khân, and grandson (daughter's child) of Ġiyâş-ud-Dîn Khân bin Jumlat-ul-Mulk Islâm Khân Raḍawî Mashhadî عبد الوہاب عالمگیری ولد سید منصور خان و نبیرة سبد دلاور خان و نواسة غوث الدین خان بن جملة الملك اسلام خان رضوی مشہدی +

Beginning :—

و به نستعین من کعبۂ عرفان انتخاب عرقات العارفین تصنیف میر
تقی الدین حسینی دقاقی بلبانی کہ بموجب حکم نور الدین محمد
جہانگیر بادشاہ النج *

The notices in each *Rukn* are arranged in alphabetical order
Rukn I, fol. 1^b.

Rukn II, fol. 43^a (without heading).

Rukn III, fol. 74^b.

In several places folios have been misplaced, and the right order seems to be 1-105. 110-136. 107. 106. 137-138, 109, 108, 139, 140-167. 169. 168. 170. There is a gap after fol. 170. The last poet mentioned (fol. 171^a), is Mirzâ Yûsuf Khân. Foll 172^a. 180^b, contain a collection of 'Umar Khayyâm's Rubâ'is, arranged except the first one in alphabetical order.

These Rubâ'is are preceded by a short biographical sketch of Khayyâm.

Foll. 181^a 247^b contain a collection of verses grouped under different headings, each of which indicates the particular subject to which the group belongs. These headings, arranged in alphabetical order, are written in red ink. Foll 181-203 come after foll 204-247.

Written in ordinary Indian Ta'liq, within gold and coloured borders.

Not dated: apparently 18th century.

No. 693.

fol. 488: lines 24; size 12 × 7½: 10 × 5½.

رياض الشعرا

RIYÂD U_{SH}-SHU'ARÂ.

A biographical dictionary of Persian poets, with quotations from their compositions.

Author: 'Alî Qulî Dâgîstânî, poetically called Wâlih, علقلی داعستانی منخلص بوالہ.

Beginning:—

تذکرہ محفل خاطر قدس متأثر صاحب دین آگاہ حمد ناطقیست کہ
 نظم مجموعه ممکنات را بکلمہ کن از قلم معنی طراز صورت نگار بر لوح
 نویں با حسن نظامی جلوہ ظهور بخشیده *

Wâlih, in the preface, traces back his genealogy to 'Abbâs, the uncle of the Prophet. On the invasion of Hûlâkû Khân and the downfall of the 'Abbasid dynasty, some members of the latter fled to Dâgîstân, and settled there. Their connection with the house of

‘Abbâs had great influence over the Lazgîs of that place, who recognised them as thier chiefs, and gave them the title of Shamkhâl شَمخَال. This Shamkhâlî dynasty, to which our author belonged, ruled the Lazgîs for many years, and gave eminent officers to royal courts. One of the forefathers of Wâlih, who was appointed Beglerbegî of Erivân by Shâh Şafî, and received the title of of Şafî Qulî Khân, left two sons, Fath ‘Alî Khân, the Wazîr of Sultân Husayn, and Mihr ‘Alî Khân, of whose four children, the last, Muḥammad ‘Alî Khân, the father of Wâlih, was appointed Beglerbegî of Erivân, A.H. 1126 = A.D. 1714, and died, according to Âzâd and the Bûhâr Lib. Copy of Rivâḍush-Shu‘arâ, fol. 343^a, in A.H. 1128 = A.D. 1715, but according to Rieu and others in A.H. 1129 = A.D. 1716.

Fath ‘Alî Khân was deposed from the Wazîrate in A.H. 1133 = A.D. 1720, and with him all his relatives were removed from their offices. This unhappy incident was followed by the terrible Afġân invasion of Persia under Maḥmûd Khân in A.H. 1134 = A.D. 1721, and the author’s relatives remained distracted and helpless under the sway of the Afġân conquerors, when, in A.H. 1142 = A.D. 1729, Wâlih, who was born in Iṣfahân, Şafar, A.H. 1124 = A.D. 1712, and after his father’s death had returned to Iṣfahân, attracted the attention of Shâh Tahmâsp Şafawî. In his early days, while Wâlih was pursuing his studies in a *Maktab* at Iṣfahân, he fell in love with his cousin, Khadijah Sultân. She was betrothed to him; but their union was prevented by the Afġân invasion and her forcible marriage to Karimdâd, the slave of Maḥmûd Khân. This exercised a very painful influence over Wâlih, and made the remainder of his life sad and unhappy. The romance forms the subject of a Maṣnawî entitled ‘Wâlih wa Sultân,’ by Mir Shams ud-Dîn Faqîr ‘Abbâsî Dihlawî. The death of Shâh Tahmâsp (the author’s patron), in A.H. 1144 = A.D. 1731, intensified the wretchedness of Wâlih’s life in Iṣfahân. He left for India, and through the influence of Raushan ud-Daulah and Burhân ul-Mulk Sa‘âdat Khân obtained access to the Dihlî Court, and received from Muḥammad Shâh the command of four thousand, the post of second Mir Tuzuk, and the title of Zafar Jang. In the time of Aḥmad Shâh, he received the command of six thousand and the title of Khân Zamân Bahâdur. In the reign of ‘Âlamġîr II, he was sent from Awadh to Shâhjahânâbâd to supervise the work of Şafdar Jang’s son, Shujâ‘ ud Daulah, and through ‘Imâd ul-Mulk’s recommendation received the command of seven thousand. Wâlih died in Dihlî, A.H. 1170 = A.D. 1756. The chronogram for his death, composed by Shâh ‘Abd ul-Hakim, is thus versified by Âzâd :—

ظفر جنگ امیر گهر سنج معنی بحکم فضا از جنان کد رحلت
 طلب کرد دل سال تاریخ فوتش خود گفت بی دوست واله برحمت

The words *برحمت واله* are equal to 1170. The chronogram is quoted at the end of the present copy.

Wālih himself has given a detailed account of his life at the end of the present work (foll. 473-488): but it is more fully dealt with in the *Khizānah-i Āmirah*, pp. 446-459, by his friend and biographer, the celebrated Āzād, who repeatedly met Wālih in India, and received a copy of the present work just at the time of writing the *Khizānah-i Āmirah*.

We learn from the preface that, while composing the work, the author consulted no less than seventy *Diwāns*, besides numerous historical and biographical works relating to his subject. In selecting poems, he has mostly chosen *Qasā'id*, *Gazals*, *Qit'ahs*, and other kinds of verse, omitting *Maṣnawis* which, he says, if selected, "would have swelled the size of the volume to twenty thousand couplets." He wrote the work in India, A.H. 1161 = A.D. 1748, which date he gives in the following chronogram at the end —

این تذکره چون طرب فزای دل شد
 تاریخش را دل از خرد سایل شد
 گفتا ز ریاض الشعرا رفت خزان
 دروی چو بار سر زده داختر شد

The biographical notices which are said to amount to 2,500 in number, are arranged alphabetically. In the *Khātimah* the author gives specimens of his own compositions, both Persian and Turkish.

See Rieu, i., p. 371; Sprenger, *Oude Catalogue*, p. 132; Bland, *Journal of the Royal Asiatic Society*, vol. ix, pp. 143-147.

Written in a small *Nim Shikastah* hand within coloured ruled borders. A full tabulated index is given at the beginning.

Not dated; apparently, first half of the 19th century.

Scribe: گلشن علی.

No. 694.

foll. 227 : lines 15 : size $9\frac{1}{4} \times 5$; 6×3 .

تذکرہ حسینی

TADKIRAH-I-ḤUSAYNÎ.

Notices relating mostly to poets, but partly to saints and princes, of ancient and modern times, with specimens from their writings.

Author : Ḥusay Dūst ibn Sayyid Abū Ṭalib Sanbhali حسن دوست ابن سيد ابو طالب سنبللی .

Beginning :—

حمد بیذیاس و سپاس مکه مدت اسس جلفک عالمی را سزاست

الشم *

In a short preface the author tells us that he came to Dihlî from his native place Sanbhal, and devoted his time to the study of literature, especially the poetical works of eminent authors, and thus became well-skilled in the art of poetry. He adds that he wrote this work at the desire of some of his intimate friends. In a subscription at the end, the work is dedicated to Shâh Sharaf-ud-Dîn Maḥmûd. It ends with a versified chronogram, expressing A.H. 1163 = A.D. 1749 as the date of composition :—

این نامه چویانفت زبب اتمام تاریخ شدش خجسته انجام

The names are arranged in alphabetical order.

A copy of the work, but with a different beginning, is noticed in Rieu, i, p. 372. See also Sprenger Oude Catalogue, p. 134. The work has been lithographed in the Nawal Kishore Press, Lucknow, A.H. 1292 = A.D. 1875.

Written in fair Nasta'liq, within coloured-ruled borders.

Not dated ; latter half of the 19th century.

Scribe : معز ابو الحسن الحسنی .

No. 695.

fol. 280 : lines 21 : size $10\frac{3}{4} \times 7\frac{1}{2}$: $8\frac{1}{4} \times 5$.

مجمع النفائس

MAJMA'-UN-NAFÂ'IS.

The famous *Tadkirah* of Persian poets by Sirâj-ud-Din 'Alî Khân Ârzû (*d* A.H. 1169 = A.D. 1755). سراج الدین علی خان آرزو. in two volumes.

Vol. I.

Beginning —

حمد ع. نعی کہ زبان قلم و قلم زدن را نہ تحریر و تعویر کلمات فصحا

النخ *

The author, who has already been mentioned (No. 399). gives an account of his life on fol. 43^a of the present work.

He says, in the preface, that in compiling this work he made extracts from one hundred *Diwâns* of the poets of the middle ages and of the later period, some of them consisting of no less than 40,000 verses, while the number in others did not exceed five hundred. He adds that, in writing the biographical notices, he depended upon such *Tadkirahs* as Taqî Auhadî, Naṣrâbâdî, Kalimât-ush-Shu'arâ, Tuḥfah-i-Sâmî, etc.

He states that he received assistance from only one man, namely Shaykh Mubârak Muḥyi-ud-Dîn شېخ مبارک محی الدین.

The date of completion of the work, given in the preface, is A.H. 1164 = A.D. 1750. The entire work contains 1735 alphabetically arranged biographical notices, with copious extracts from their works. The present volume, comprising 838 notices, begins with the saint Abâyazîd Bistâmî, and ends with Muḥammad Mâh Sadâqat, breaking off thus —

گوشه گیرى مصلحت با وامت خم دبدہ ام - ایلې بر

No. 696.

fol. 281-552 (272) ; lines and size same as above.

Vol. II.

Continuation of the preceding copy, beginning with the words :

(Sic) سرمدہ بعد ناز بخود می نالد

This part of the work, containing 897 notices, begins with Mullâ Şabâ'î ملا صبايى , and ends with Muḥammad Ashraf Yaktâ محمد اشرف بکنا . It concludes with a *Khâtimah*, fol. 546^a, containing short extracts from those poets, particulars of whom the author was unable to get.

For other copies, see Sprenger, Oude Catalogue p. 132 ; Ethé, Bodl. Lib. Catalogue, No. 380 ; Ethé, Ind. & fice Lib. Catalogue, No. 680.

Both the volumes are written, in ordinary Nasta'liq, by Aḥsan Ullah احسن الله .

Dated 9th Şafar, A.H. 1179.

A full index is placed at the beginning of each volume.

The signature of H. Blochmann is found at the beginning of each volume. The one in the first volume is dated 1875

No. 697.

fol. 111 ; lines 23-24 ; size 10 × 6½ ; 8 × 4½.

سرو آزاد

SARW-I-ÂZÂD.

The second volume of Âzad's great biographical work (Ma'âşir-ul Kirâm), containing notices of the learned men and poets of Bilgrâm and other parts of India, who lived after A.H. 1000 = A.D. 1591, with the special title of Sarw-i-Âzâd.

Beginning —

سرمدیہ حمد نیاز مبدعی کہ ارواح معانی را با فوالب الفاظ آمیخته النجم

In the preface the author says that, after completing the *Yad-i-Baydâ* (see No. 691), he resolved upon writing a work on the learned men of Bilgrâm. He then wrote a work, dividing it into two

volumes, the first of which he styled *مآثر الکرام*, and the second *سرو آزاد*.

This volume, like the first, consists of two *Faṣls*.—

- I. Biographies of Persian poets who were born in India, or came to it from other countries, fol. 2^a. Notices of learned men and poets of Bilgrām, fol. 72^a.
- II. Notices of *Rckhtah* poets fol. 102^a.

The author mentions himself on fol. 84^b.

The work ends with some Hindūstānī *Dohās*, which, according to Ethé, India Office Lib. Catalogue, No. 683, are extracts from Mir Ġulām Nabī's Hindūstānī treatise *انک درین*, composed in A.H. 1154 = A.D. 1741.

The present volume, like the first, was completed in A.H. 1166 = A.D. 1753, for which the author gives the following chronogram on fol. 2^a.

نشانند آزاد سرو سبز تازه

Compare, on this work, Sprenger, Oude Catalogue, p. 143, and Bland, ix, p. 151.

Written in ugly Indian Ta'liq.

Not dated, apparently 19th century.

An index of the lives, written in a later hand, is attached at the end of the copy.

No. 698.

foil. 217; lines 21; size $12\frac{1}{4} \times 9\frac{1}{4}$; $9\frac{1}{4} \times 6\frac{1}{2}$.

باغ معانی

BÂĞ-I-MA'ÂNÎ.

A biographical dictionary of Persian poets arranged in alphabetical order.

Author: Naqsh 'Alī نقش علی.

Beginning:—

فاتحه و منج کلام خدا نام خدا آمده نام خدا

سپاس بی فیس بهار آفرینی را سزا ست که عذال ناطقه الیم *

The author's name is distinctly given on fol. 2^a as نقش علی. He says that, after finishing the five *Chamans* of the Tadkirah-i Bâğ-i

Ma'ânî, he took up the portion containing the sixth and seventh *Chamans* and the *Khâtimah* :—

اما بعد ميگويد مولف اين اوراق سگ آستان ندي و ولي نقش علي
عفی الله عنه من جرايم الخفي و الجلي که جون از آراستن پنج چمن
تذکره باغ معاني بآبداري سحاب الطاف و سرچشمه اعطاف الهي شادابي
خاطر حاصل شد حاليا مفضل عزديب کلتم بر شاخسار گلهاي چمن ششم
و هفتم و خاتمه هزار است (Sic)

Sprenger, *Oude Catalogue*, p. 152, who wrongly holds that the author of the work may be 'Ali Ibrâhîm Khân, says that the work apparently consists of three or four large folio volumes, of which he had seen only the second. Our copy comprises a portion of the third volume.

It is arranged in alphabetical order, and contains short biographical notices of poets from the ninth century down to the author's time, but mostly poets who came to, or lived in, India.

There are numerous additions on the margins, written by the author himself, the handwriting being identical with the text. This shows that it is an autograph copy.

As for the date of composition, Dr. Sprenger is most probably correct in holding that the title of the work , باغ معاني , the numerical value of which is 1174, forms a chronogram. In support of this may be mentioned that the author, while noticing the life of عطاء الله خان (fol. 37^a), mentions A.H. 1174 = A.D. 1760, as the current year : در اين اوقات که مزار و يكصد و هشتاد و چهار مجربست الخ : and he gives it again in fol. 126^b. But it is evident that the work received later attention from the author himself. There are the marginal additions, and in several places in the text a date, mentioned as the current year, has been changed to a later one. For instance, on fol. 36^b, the date of the author's meeting with سيد نور الدين خان has been corrected and changed to A.H. 1190 = A.D. 1776, and again, on fol. 126^b, the original date mentioned as the current year has been changed to A.H. 1196 = A.D. 1782. In noticing the life of Âzâd, the author says that he (Âzâd) was then engaged in writing the *سرو آزاد* which, as we know, was completed in A.H. 1166 = A.D. 1752. In the same place, on the margin, the author adds in his own handwriting that he received a copy of Âzâd's *عمره خزانة* (completed in A.H. 1176 or 1177 = A.D. 1762 or 1763) :—

تذکره سوم که از تالیفاتش بنظر عاصی مولف رسیده دام آن خزینه
(خزانه) عامره نهاده لیکن مختصر است و بطریق تاریخ حالات نواب نظام
الملک و اولادش نوشته *

The present copy begins with امر امن الدین, and breaks off after the account of محمد ظریف ظریف تخلص, the last name under the letter ز. The catchwords of the last folio are حروف العین المممله.

Written in a hasty Ta'liq.

Not dated; 18th century.

No. 699.

toll. 262; lines 17; size $11\frac{1}{4} \times 7$; 9×5 .

سفینه شرت

SAFÎNAH-I 'ISHRAT.

A biographical dictionary of ancient and modern Persian poets, with extracts from their works.

Author: Durgâ Dâs درگا داس (see fol. 52^a).

Beginning —

حمد ناظمی که رباعی عذرا را ترکیب بند ساخته الهم *

The notices are arranged in alphabetical order. The first poet mentioned is اسدی طوسی. The MS. breaks off in the middle of the letter س with the life of سائق تخلص.

The date of composition, A.H. 1175 = A.D. 1761, is expressed by the title of the work.

The copy, a quite modern one, is not free from clerical mistakes.

Written in ordinary Ta'liq.

Not dated; 19th century.

No. 700.

fol. 349 : lines 17 ; size $9\frac{3}{4} \times 6$; $7 \times 3\frac{3}{4}$.

خزانة عامره

KHIZÂNÂH-I-ÂMIRAH.

Notices of ancient and modern poets, and of some leading Indian Amirs who were contemporary with the author.

Author: Mir Gulâm 'Alî Âzâd میر غلام علی آزاد.

Beginning :—

سر کلام را جیفه حمد صانعی که انسانرا بگوهر گرانمایه نطقه نواخت

السخ *

This is the most popular of all the *tadkirahs* of the author. In the preface he tells us that he wrote it at the desire of his brother's son, Mir Awlâd Muḥammad, who requested him to compile a *tadkirah* of those poets who had enriched themselves by praising the great. A full list of the authorities on which the work is based is given in Rieu, i, p. 373. The date of composition, given on fol. 2^b, is A.H. 1176 = A.D. 1762.

The notices of poets, 135 in all, are arranged in alphabetical order. A list of the persons dealt with in the work is given in the beginning of the copy. For particulars, see Sprenger, *Oude Catalogue*, p. 143 ; Bland, *Journal of the Royal Asiatic Soc.*, ix, pp. 40-43 ; Elliot, *Hist. of India*, viii, p. 188 ; Ethé, *Bodl. Lib. Catalogue*, No. 381, where a full list of all the biographies is given ; Ethé, *India Office Lib. Catalogue*, Nos 685-690. The work has been lithographed in Cawnpur, A.D. 1900.

Written in legible Nasta'liq.

Not dated, apparently 19th century.

No. 701.

fol. 286 : lines 23 ; size $11\frac{1}{2} \times 6\frac{1}{4}$: $8\frac{3}{4} \times 4\frac{1}{2}$.

گل رعنا

GUL-I-RA'NÂ.

A biographical dictionary of the Persian poets of India. arranged in alphabetical order.

Author: Lachhmî Narâyan, with the poetical *nom de plume* Shafiq, of Aurangâbâd.

نچہمی نرائن متخلص بہ شفیق اورنگبادی *

Beginning :—

یا رب معبود سزا انسانی مرا در خوش سخندان بلند کن جای مرا
چون بوقلمون کہ رنگ قایم دارد ایمن ز خزان کن گل رعنائی مرا

The author, who has been mentioned under No. 543, says in the preface that he divided the work into two parts, called *Faṣl*, the first devoted to the biographies of the Muslim poets, and the second to those of the Hindû poets. He commenced the work in A.H. 1181 = A.D. 1767, expressed by the words رعنا گلی شکفت in the following versified chronogram :—

دوک فلم تالی دحسرخ سخندوان از قوم مسلمین و فریق هندو سفت
تاریخ این معیضہ رفکین سحر گمی از دافع طبع سر زده رعنا گلی شکفت

According to the following chronogram at the end, the author completed the work in A.H. 1182 = A.D. 1768 :—

این کذاب مذہوب شعرا بچہ اسلوب تازہ شد مرفوم
از پی ختم این معیضہ شفیق گفت دارینم ذمہ مختوم

He shows high respect for Āzād Bilgrāmī, whom he calls his *Īr*, and to whom he devotes the first notice occupying fol. 2^b—13^b. He enumerates the following works as those he consulted :—

1. مرآة الخيال ناليف تترخان لودی
2. کلمات الشعرا ناليف سرخوش دهلوی
3. ہمیشہ بہار تاليف اخلاص دهلوی

4. حیات الشعرا تألیف محمود علی خان کشمیری
5. ریاض الشعرا تألیف والد داغستانی
6. فصل ثالث از تذکره تألیف خوستگو
7. مجمع النفاس تألیف سراج الدین علی خان آرزو اکبر آبادی
8. د. بنضا و سرو آزاد و خزانة عامره مرسه بدکرة تألیف حضرت ازاد بلگرامی
9. سی نظیر تألیف میر عبد الوهاب دولتا دی
10. مردم دندة تألیف شاه عبد الحکیم حاکم لاموری

A copy of extracts from the first part of the work is noticed in Rieu III, p. 977.

The work is noticed by Bland, J.R.A.S., vol. ix., p. 173.

The second *Faṣl* (fol. 261^a), which is of special interest, treats of the following Hindū poets (the names, written in bad red ink are in most places indistinct or illegible: but an attempt has been made to read them):—

Ajal, or Aḥal, Dās of Jahânâbâd, belonged to the Khatrî tribe, and led the life of a devotee, generally in the company of *Darwishes*; fol. 261^b.

Iḳhlâṣ Jahânâbâdî, with his original name Kishan Chānd, the son of Ajal Dās and a pupil of Mirzâ ‘Abd-ul Ġanî Beg Qubûl of Kashmîr, and author of the *Tadkirah* entitled همیشه بنار (compiled, A.H. 1136 = A.D. 1723); fol. 261^b.

Anandagî of Bindrâban, versifier of the Hindî work سناکوت: fol. 261^b.

Ulfat, a Kâyath of ‘Azîmâbâd, with his name Lâlâ Uḡâkar Chānd, adopted the *takhalluṣ* Ġurbat, but subsequently changed it to Ulfat. His poems were revised by Mir Muḥammad ‘Alîm Taḥqîq Samarqandî, a man skilled in music and archery, son of Badî‘ud-Dîn Samarqandî, better known as Mir Matîn, and pupil of Mirzâ Mûsawî Fiṭrat; fol. 262^a.

Barhaman, with his full name Râi Chāndar Bhân Lâhaurî, son of Dharam Dās, a clerk, and pupil of Mullâ ‘Abd-ul Ḥakîm Siyâl Kotî; author of انشاء برعمین and چار چمن (a letter to him by Munîr Lâhaurî is quoted); fol. 262^a.

Barhaman, with his name Lâlâ Jagat Râi, of Lahore, versed in Arabic and Persian; stated to be residing in the mosque of Lanbân, in A.H. 1091 (evidently a mistake for A.H. 1181 = A.D. 1767); fol. 264^b.

Bitakalluf, with his name Lâlâ Sadānand, the uncle of Lâlâ Khwushgû, the *Tadkirah* writer; originally from Lakhnautî in Sahā-

ranpûr, and in service under Zib Bânû Begam, the wife of Prince Muḥammad A'zam Shâh; author of a small *Dirân*, entrusted at the time of his death to Shatiq; fol. 264^b.

Biḡam, a Khatri, with his name Bhūpat Râi, the descendant of Panjâbi *Qânûngûs*; fell in love with a Hindû boy named Narāyan Chānd, renounced the world, and became a disciple of Narāyan Bairâgi; author of *چند رنگ* and stories of the Indian devotees in Maṣnawis (فصص فقراء مند در مثنویات نظم کرد), particularly that of Bām Deo (he was alive in the time of Sultân Firûz Shâh); his Kulliyât consists of fifteen thousand verses (died, according to Khwushgû, in A.H. 1132 = A.D. 1719); fol. 265^a.

Bâniyah, the *takhalluṣ* of Bhūpat Râi Bâniyah, i.e. grocer, of Kangûh, in Sahâranpûr, who died in A.H. 1139 = A.D. 1726; fol. 265^b.

Bahâr, whose name was Râi Uday Bhân Dihlawî, a pupil of Kishan Chānd Ikhlâs; fol. 265^b.

Bidâr, with his name Gulâb Râi, a Khatri of Naushahrah in the Panjâb; fol. 265^b.

Bidâr, the *takhalluṣ* of Basâwan Râi of Azimâbâd and Shâh-jahânâbâd, a pupil of Maẓhar Jân Jânân; fol. 266^a.

Tausanî, *takhalluṣ* of Râi Manûhar, son of Launkaran (لونکرن), the Râjah of Sānbhar in Akbar's time; known at first, according to Badâ'ûnî, as Muḥammad Manûhar, afterwards given the title of Mirzâ Manûhar; the first Hindû poet whose name became known in Persia, and the only one whose verses were entered by Ṣâ'ib in his *Bayâd*; also mentioned in Taqî Auhadi's *Tadhkirah*, the eponymous author of Akbar's Manûhar Nagar in Sānbhar; fol. 266^a.

Tâzah, of Dihli, with his name Lâlji, a pupil of Mîr Muḥammad Afdal Ṣâbit Ilâhâbâdî; fol. 267^a.

Tamîz, with his name Sri Gūpâl, according to Khwushgû a Barhaman of the Sûraj tribe; well versed in Hindi, and the author of a Maṣnawî in praise of Mathrâ; a pupil of Mirzâ Bidil; fol. 267^a.

Hayâ, with his name Lâlâ Sheo Rām Dâs, of Akbarâbâd, the second son of Râi Bhakti Mai, who served under Asad Khan, Wazîr of Aurangzib; a pupil of Mirzâ Bidil and author of a prose work entitled *کنکشت سار ارم* in praise of Mathrâ in the style of the Chahar Unsur of Mirzâ Bidil; fol. 267^a.

Huzuri, *takhalluṣ* of Gûr Bâr, (the account here is taken from Khwushgû, No. 690); fol. 268^b.

Khwushgû, originally called Bindrâban, a Hindû of the Bâr tribe of Mathrâ; a pupil of Sirâj-ud-Dîn 'Alî Khân Ārzû and author

of a *Taḍkirah* dedicated to 'Umdat-ul Mulk Amīr Khān, *takhalluṣ* Anjām; died in 'Azīmābād, A.H. 1170 = A.D. 1756; fol. 269^a.

Khākistar, with his name Lâlā Sarbsukh Râi, a Kâyath and brother of Râjah Râm Narāyan Mauzûn; fol. 271^a.

Dabîr, *takhalluṣ* of Lâlā Daulat Râi Burhānpûri, the brother of Lâlā Khwushḥâl Chānd Farḥat; author of a detailed account of the family of Nawwāb Āṣaf Jāh of Haydarābād and his Amīrs, and a resident there at the time of the writing of this work. and a friend of the author; fol. 271^a.

Dānish, with his name Lâlā Sūbhā Rām Lakhnawī, a contemporary of the author; was in the service of Râjah Shitāb Râi Nāzim of 'Azīmābād as *Pīshkār* of the Parganah Danwār; the elder brother of Khim Rām, *takhalluṣ* Binīsh, then *Munshī* to Mīr Nūr-ul-Ḥasan Khān Bilgrāmī; fol. 271^a.

Diwānah, *takhalluṣ* of Lâlā Sarbsukh Râi; fol. 271^b.

Dahīn, with his name Rûp Narāyan, uterine brother of the author, and born on Monday 24 Jumādā I., A.H. 1162 = A.D. 1748; the holder of a post under the title of Dûlī Chānd in the court of Amīr-ul-Mamālik Āṣaf-ud-Daulah; his poems were corrected by Āzād and Khān Shāhib Dakā; fol. 271^b.

Sabqat of Lakhnau, with his name Sukhrāj, the descendant of persons holding high posts under 'Umdat-ul-Mulk Asad Khān, the Wazīr of Aurangzib; well versed in all branches of literature, and pupil of Mirzâ Bidil. For some time he held the post of *Mīr Sāmān* and then that of Diwān under Asad Ullah Khān, popularly called Nawwāb Auliya, the cousin of Qutb-ul-Mulk, the Wazīr of Muḥammad Farrukh Siyar. He accompanied the army of the Amīr-ul-Umarā Sayyid Ḥusayn 'Alī Khān, brother of Qutb-ul-Mulk, to the Deccan campaigns, and rendered good service. He wrote a versified account of the victory of the Amīr-ul-Umarā over Dā'ud Khān Afghān, in the style of the *Shāh Nāmā*, consisting of about seven hundred verses. In *Shā'bān*, A.H. 1118 = A.D. 1225, the sad news reached Dihlī that he had died in a battle against Râjah Gir dhar; fol. 271^b.

Shahīd, with his name Bālmakund, a native of Mānikpūr in Lahore, and nephew of Râi 'Ālam Chānd, the Diwān of Nawwāb Shujā'ud-Daulah, Nāzim of Bengal; fol. 273^a.

Shafiq, with his full name Lachhmi Narāyan, the author of the present work; fol. 273^b.

'Ishrat, with his name جبکش (probably جیش Jay Kishan), a Barhaman of Kashmīr, was in the service of Nawwāb Najm-ud-

Daulah Amir Khân, *takhalluṣ* Anjâm, and Nawwâb Mu'tamin-ud-Daulah Ishâq Khân; Yahyâ Khân, the Diwân, of Muḥammad Shâh's time, made him the *Qânûngû* of Kashmîr; author of the Maṣnawî Râm Sitâ, which Shafiq considers better than that of Masiḥâ Pānipatî; fol. 277^a.

‘Ashiq, with his name Sheo Râm, of the Panjâb, highly spoken of by Shaykh Nûr-ul-Ayn Wâqif of Batâlah in one of his letters to Âzâd: died in A.H. 1179 = A.D. 1765; fol. 277^a.

Farhat, with his name Lâlâ Khwushhâl Chand Burhânpûri, the uncle of Lâlâ Daulat Râi Dabir; died in Burhânpûr, A.H. 1147 = A.D. 1734; fol. 277^b.

Farhat, *takhalluṣ* of Lâlâ Dhan Râj Burhânpûri, a Kâyath of the Saksinah tribe, who laboured under a chronic disease, which led someone to point out that the words داءٍ المَرَضِي (chronic) give the *Târikh* of his birth, expressing the year A.H. 1126 = A.D. 1714; fol. 277^b.

Qudrat, with his name Lâlâ Mushtâq Râi, a Khatri Hindû, born on the day on which Mirzâ Bidil died, i.e. 4 Şafar, A.H. 1033 = A.D. 1623. In his early age he came to Shâhjahânâbâd, and at the date of this work was living in Bareilly; had a taste for Maṣnawî poems and versified the Mahâbbârat, wrote Ġazals in addition consisting of thirty thousand verses, and Qaṣidahs of ten thousand; fol. 277^b.

Lâlâh, *takhalluṣ* of Sarûnji (سرونجی), born in Sarûnj, Mâlwah, and brought up in Burhânpûr; a friend of the author; in service under Nawwâb Âṣaf Jâh II; fol. 277^b.

Mukhlîṣ *takhalluṣ* of Râi Anand Râm, the son of Râjah Hardj Râm of Lahore; lived in Shâhjahânâbâd, and was the Wakîl of the courts of Nawwâb I’timâd-ud-Daulah Qamar-ud-Dîn Khân (Wazir of Muḥammad Shâh) and Sayf-ud-Daulah ‘Abd-uṣ-Şamad Khân (Nâzim of Lahore and Multân); received the title of Râi Râyân; was a pupil of Mirzâ Bidil, and later of Ârzû; was the most eminent of all the Hindû poets, and died in A.H. 1164 = A.D. 1750; his Diwân consists of ten thousand verses; also wrote a story in prose and a preface to a Muraqqa‘; fol. 278^a.

Mukhlîṣ with his name Anbâ’î Dâs, a native of Lahore; fol. 280^a.

Mauzûn, *takhalluṣ* of Râjah Râm Narâyan, the Sûbahdâr of Azimâbâd from the time of Nawwâb Mahâbat Jang to the time of Qâsim ‘Alî Khân. In A.H. 1172 = A.D. 1758, when the prince ‘Alî Gauhar advanced on Azimâbâd, Mauzûn rebelled, and joined Şâdiq ‘Alî Khân alias Mîran (son of Ja’far ‘Alî Khân, Shujâ-ul-Mulk, the Nâzim of Bengal) in his battles with the prince. In

A.H. 1174 = A.D. 1760, when Nawwâb 'Alijâh Qâsim 'Alî Khân, son-in-law of Shujâ'-ul-Mulk, became Nâzim of Bengal, he dismissed Mauzûn from the Şûbahdârî, and arrested him. Towards the end of Rabî, II. A.H. 1177 = A.D. 1763, when Qâsim 'Alî Khân was defeated by the English, he took Mauzûn from the fort of Monghyr, where he was imprisoned, and drowned him in the Ganges; fol. 280^b.

Mauzûn, *takhalluṣ* of Râjah Madan Singh Jahânâbâdî, whose original home was Jakûlî in Itâwâ (اٹوا). His ancestors had settled in Shâhjahânâbâd. His father, Jagat Singh, was at first Munshî and afterwards Dîwân of Nawwâb Gâzî-ud-Dîn Khân Firûz Jang, and received the *manṣab* of 3000 in the time of Nawwâb Âṣaf Jâh. Mauzûn attached himself to Âṣaf Jâh. He was dismissed in the time of Nawwâb Nizâm-ud-Daulah Nâsir Jang Shahîd, but was re-appointed under Amîr-ul-Mamâlik. After his father's death, Mauzûn received the *manṣab* of 2000, and the title of Râjah from Âmir-ul-Mamâlik, and in the time of Âṣaf Jâh II was raised to the *manṣab* of 3000. He died at the age of forty-nine on 5 Shawwâl, A.H. 1179 = A.D. 1765, of a wound which he received in the battle with the English at Machhli Bandar. His compositions consist of Ġazals, Qaṣîdahs, Rubâ'is and short Maṣnawîs; but, the author says, his work needs revision; fol. 281^b.

Mashrab Akbarâbâdî, of Râjpût tribe. His name was Bhaurî Singh, but he changed it to Râm Singh. He was a pupil of Muḥammad Muqîm Âzâd Kashmîrî, and adopted both the *takhalluṣ* Mashrab and Mashrabî. He spent some time in Murshidâbâd, and at the time of writing this book he was serving with Mirzâ Haydar Beg under Nawwâb Shujâ'-ud-Daulah Nîshâpûrî; fol. 283^a.

Munshî, *takhalluṣ* of Lâlâ Faṭḥ Chand Burhân-pûrî, a Kâvath, and author of poems in imitation of Shaukat Bukhârî; visited by the author in the house of Âzâd; fol. 283^a.

Nudrat, with his name Lâlâ Hakîm Chand Thânisarî [the account is taken from Khwushgû, which see]: fol. 283^b.

Walî, a Hindu, a Munshî under Dârâ Shikûh: learnt the technicalities of Şûfism from Mullâ Shâh Badakhshî, and accordingly chose the *takhalluṣ* Walî; fol. 284^a.

Wârastah, called Siyâlkoti Mal after the name of his birth-place, Siyâlkot; author of *مصطلحات الشو* (A.H. 1180 = A.D. 1766, for which year the title forms a chronogram) and of a treatise entitled *جواب تنافى* and a *Tadkirah*; settled finally at Derah Gâzî Khân, near Multân, and died there in A.H. 1180 = A.D. 1766; fol. 284^a.

Hindû, with his name Mathrâ Dâs, a resident of Bengal during Shâh Jahân's time; imprisoned by Khân Zamân, Governor of

Bengal, whereupon he sent a Ġazal to Ḥakīm Ruknā Masīḥ Kāshī; fol. 285^b

Hunar, with his name Ġyān Rāi, of a family belonging to Shihjāhānābād, but born in Daulatābād, A.H. 1128 = A.D. 1715. His grandfather was the Diwān of Nawwāb Qilij Khān Bahādur, the brother-in-law of Bahādur Shīh. His father, at first a chronicler under the Nawwāb, was appointed Munshi to Sayyid ‘Ālim ‘Alī Khān the brother’s son of Amīr-ul-Umarā Ḥusayn ‘Alī Khān, and later on received the post of *Huẓūr Nawīsī* حضور نویسی under Āṣaf Jāh, which rendered him so much to be envied that he was poisoned in A.H. 1142 = A.D. 1729. Hunar was appointed in his father’s place eight months later, and continued to enjoy the favour of Āṣaf Jāh, to whom he addressed several panegyric poems. After his patron’s death, he served under Nawwāb Nizām-ud-Daulah Shāhid, and resigned his service in the time of Amīr-ul-Mamālik Āṣaf-ud-Daulah, and at the time of writing this book was living in Aurangābād. His poems were corrected by Āzād. The author added, after the completion of this work, that Hunar died in Aurangābād on the 9th of Ramaḍān, A.H. 1190 = A.D. 1770; fol. 285^b

Written in ordinary Indian Ta’liq, with rubrics. A subscription at the end says that one Subhān Ahmad had the copy transcribed by the scribes مير کرمعلی - مير سادر علي - مير غفيل علي - مير افتخار علي - مير کرمعلی - مير سادر علي - مير غفيل علي - مير افتخار علي - مير غلام حيدر. لاله سوگی لعل کافه سکسنه and مير علي - مير غلام حيدر.

Dated 5 Jumādā II 1204 Faṣlī year.

No. 702.

fol. 331; lines 19; size $12\frac{1}{4} \times 7\frac{3}{4}$; $9\frac{1}{4} \times 5\frac{3}{4}$.

آتشکده

ĀTASHKADAH.

The famous collection of biographies of ancient and modern Persian poets, with extracts from their works, by Ḥājī Lutf ‘Alī Beg Isfahānī bin ‘Aqā Khān poetically surnamed Ādur

حاجی لطف علي بیگ اصفهانی المتخلص بأدربن اوا خان *

This copy begins with the following Bait-i-Surkh

در طوف حرم دیدم دی معجزه میبخت
این خانه باین خوبی آتشکده بیستی

The author, who has been mentioned under No. 400, was born in Isfahân, A.H. 1134 = A.D. 1721. He commenced the work about A.H. 1174 = A.D. 1760. The last date found in this copy (fol. 284^a) is A.H. 1187 = A.D. 1773, when عذرى, noticed among the poets contemporary with the author, is stated to have died. According to a copy in the British Museum, Add. 16, 727, the latest date, which records the death of Fa'ibi, is A.H. 1193 = A.D. 1779. That poet is not mentioned in our copy. According to Ethé, Bodl. Lib. Catalogue, No. 384, the author was still alive in A.H. 1199 = A.D. 1785. The author of the *Sham i Anjuman*, p. 65, says that Âdur died towards the close of the twelfth century, Hijrah.

The Âtashkadah, or the 'Fire temple,' consists of two معجم or 'Censers,' subdivided into شعله 'flame,' اخگر 'fire tongue,' شراره 'sparks,' فروغ 'shine' and رنو 'rays.'

The notices are arranged under the towns or provinces to which the poets belonged, and in alphabetical order. A detailed account of the work is given in the J.R.A.S., vol. vii, pp. 345-392; and there is an additional notice in vol. ix, p. 51, by N. Bland, who also edited the chapter in "Âtashkadah" on the royal and princely poets (London, 1844). Comp. Ethé, Bodl. Lib. Catal., Nos. 384-386, where a complete list of all the biographies is given. See also Rieu, i, p. 375; W. Pertsch, Berlin Cat., p. 624; Sprenger, p. 161; Ethé, India Office Lib. Catal., Nos. 693-694. The work has been lithographed, Calcutta, A.H. 1249, and Bombay, A.H. 1277.

Written in fair Nasta'liq.

The colophon says that the MS. was written for Captain Store (اسنور). Dated 25th October, 1823.

Scribe: کجیت سنگھ کستوی.

No. 703.

fol. 182; lines 11; size $8\frac{1}{2} \times 4\frac{1}{2}$; $5\frac{1}{2} \times 3$.

انیس الاحبا

ANÎS-UL-AḤIBBÂ.

Biographical notices of Mirzâ Muḥammad Fâkhir Makin and his pupils.

Author: Mohan Lal Anis موهن لعل انیس.

Beginning:—

ستایش بیحد و دیارش لا تعد سخن آفرینی را که بزمه کف و تون
چندین زمزمه که نا کون تر آزرده الیم *

The poet Makin, whose life forms the main theme of the work has been noticed under No. 430.

The author, Anis, a pupil of Makin describes himself on fol. 142^b as a Hindû Kâyath, and son of Râi Tûlâ Râm, Qânûngû of Parganaḥ Gopâmau, Sarkâr Khayrâbâd. He tells us that, after writing a *Diwân*, he was thinking of collecting poems of Makin's pupils with short biographical notices of them, when he was invited to join the literary circle patronised by Mahârâjah Tiket Râi (d. A.H. 1215 = A.D. 1800), Diwân of Sarfarâz-ud-Daulah Mirzâ Ḥasan Ridâ Khân, the Nâ'ib of Āṣaf-ud-Daulah. He was requested by the Râjah to write a *Tadkirah* after the model of 'Alī Ḥazîn. Hence the present composition. It was completed in A.H. 1197 = A.D. 1782, for which the author gives the following chronogram on fol. 181^b:—

این نسخه که رشک بخت بی سعی جلیس
چون ساخت انیس از گل شعر دفتیس
ساختش ز چمن طراز دانش جست
فی الفور بگفت این بود بخت انیس

Contents:—

Iqlîlâh—Notice on Mirzâ 'Azimâi Iksir, master of Fâkhir Makin, fol. 7^a.

Fath-ul-Bâb—Notice on Fâkhir Makin, fol. 10.

Faṣl—Notices on thirty-one Muslim disciples of Makin, beginning with the Emperor Shâh 'Ālam, who adopted the *Takhalluṣ* Āftâb, fol. 28^b.

Faṣilah—Notices on six Hindû disciples of Makin, beginning with رای سر سکه دوانه, fol. 114^b.

Ikhlâṭâm—Notices on five Muslim pupils of Makin, beginning with Khwâjah Muhammad Ḥasan, fol. 160. (In the index, given at the beginning of the copy, only three names are given.)

Ḥusn-i-Khâtimah—Notices on six Hindû disciples of Makin, beginning with Khwushhâl Chând 'Irfân, fol. 167^b.

The contents of the work have been described by Sprenger, *Oude Catalogue*, p. 161. See also Rieu, i, p. 376.

Written in careless Nasta'liq.

Not dated: latter half of the 19th century.

The following note is found on the title page:—

“ ۲۷۳ Tazkirah i Anis

or

Anis ul Ahibba

a History of Literature

(quite modern) by Mohan Lal Anis.

“a rare book

(Sd.) J. H. Blochmann.”

noticed by Sprenger.”

The MS. is worm-eaten in some places.

No. 704.

fol. 252; lines 21; size $13\frac{1}{4} \times 8\frac{3}{4}$; $9\frac{1}{4} \times 6$.

خلاصۃ الکلام

KHULÂŞAT-UL-KALÂM.

A very valuable and rare Persian *Tazkirah*, consisting of selections from Maṣnawîs, with biographical notices of the poets, in two volumes.

Author: Nawwâb Amin-ud-Daulah ‘Azîz-ul-Mulk ‘Alî Ibrâhîm Khân Bahâdur Naṣîr Jang, with the *takhalluṣ* Khâlîl.

نواب امین الدولہ عزیز الملک علی ابراہیم خان بہادر نصیر جنگ

المتخلص بہ خلیل *

Beginning:—

تعالی اللہ ما فصر ممان کوتہ بیدان را چہ یارا کہ ز بن بکمد و ثدای

متکلم بی زبان توانیم کسود الخ *

The author, a native of Patna, was the chief magistrate of Banâras during the Governorship-general of Warren Hastings, and died, according to the following chronogram by Jur'at, in A.H. 1208 = A.D. 1793: *لو آہ منّا مطلع دیوان عدالت*. See Sprenger, *Oude Catalogue*, p. 180, where the date is wrongly given as A.H. 1008 = A.D. 159. He is the author of several other works, viz., *Gulzâr-i Ibrâhîm* (see No. 707), *Ṣuḥuf-i Ibrâhîm* (see No. 708), and a history of the Mahratta wars from A.H. 1171 to 1191 = A.D. 1757-1777 (see Rieu, i. p. 328).

The author tells us, in his preface, that from the thirteenth year of the reign of Shāh 'Ālam (A.H. 1173-1221 = A.D. 1759-1806) he contemplated writing the present work, for which he had been long engaged in collecting materials. The work stood still for some time, but was completed in A.H. 1198 = A.D. 1783, under the Wazirate of Asaf-ud-Daulah and the Governorship-general of Warren Hastings.

A copy is noticed in Etel' Bedl. Lib. Catalogue, No. 390. See also Bland, vol. ix, pp. 158-160.

The biographical notices are arranged in alphabetical order. This copy, endorsed as vol. i, comprises the letters from **ا** to **خ**. It begins with **اسدی غوسی**, and, breaking off in the middle of selections from the *Shirān wa Khusrāu* of Amir Khusrāu, ends with the words **بو خورش**.

The poets dealt with in this volume are as follows:—

(1) **اسداد الشعر حکیم اسدی غوسی** (1):—The statement made in the *Tārikh-i Firishtah*, and in other *Tadkirahs*, that Asadi, at the request of Firdausi, completed the *Shāh Nāmāh* by adding four thousand verses at the end, according to reliable authorities, as well as the author, is unfounded. Asadi's only composition is the *Gurshāsp Nāmāh*, consisting of about thirteen thousand six hundred verses, of which more than nine hundred are quoted here. Asadi died in the reign of Sulṭān Mas'ūd bin Maḥmūd Gāzi: fol. 3^a.

(2) **خلیفہ ابراہیم دہلوی** (2):—His father, Muḥammad 'Alī, better known as Hājī Bābā-i Badakhshāni, came to India from Turkistān, and Khālifah was born in Shāhjahānābād, Dihli, A.H. 1087 = A.D. 1676. He became the disciple of Mir Jalāl-ud-Dīn Husayn Badakhshāni, who was born in India, and was a *Jama'dār* under Fath Ullah Khān of 'Ālamgir's time. He travelled to many cities in India, and finally, at the request of Sa'adat Khān Burhān-ul Mulk, Šūbahdār of Lucknow, settled in Lucknow. After Nādir Shāh's departure from India, he went back to Dihli in A.H. 1160 = A.D. 1747.

He wrote several works on the doctrines and technicalities of Šūfism. At the request of his *Pir*, he added the seventh *Daftar* to the *Masnawī* left incomplete by Maulānā Rūmī, and also incorporated an incomplete story of the princes at the end of the sixth *Daftar*. He further added four more *Daftars*, that is to say five in all, to the six of the *Masnawī*. His book consists of six thousand verses: fol. 14^b.

(3) **عزت علی آیتا بخلص** (3):—His name was Khwājah Muḥammad Tahir, son of Zātar Khān Aḥsan. He wrote an account of the thirty years of Shāh Jahān, which excelled those of Mullā Ḥamīd

and others. Towards the end of his life he went to Kashmīr, and died there in A.H. 1077 = A.D. 1667. His *Kulliyât*, consisting of Qasīdahs, Qit'ahs and Ġazals, was seen by the author and contained seven hundred and ninety-five verses of Maṣnawī; fol. 20^a.

(4) شيخ ركن الدين اوحدي مراءى:—He was a disciple of *Shaykh Auhad-ud Din Kirmānī*. There are controversies regarding the date of his death. According to *Daulat Shāh*, he died in A.H. 760 = A.D. 1359; *Ārzû* and *Taqī Husaynī Dikri* fix his death in A.H. 697 = A.D. 1297, in the time of Ġāzān Khān. The real truth is that he flourished in the reign of Arġūn Khān bin Abâqā Khān bin Hūlākū Khān, and was still alive in the reign of Sultān Abū Sa'id Bahādur Khān (d. A.H. 736 = A.D. 1336), of whom he was a panegyrist. He survived the Sultān, and died in A.H. 738 = A.D. 1338. He composed the Maṣnawī جام جم, consisting of about four thousand one hundred verses, in A.H. 733 = A.D. 1333. This date of his death (A.H. 738) is given by Jāmi, Wālih and the author of the *Nafā'is-ul Ma'āshir*. The author had no copy of the poet's Maṣnawī انيس العائدين, at the time of writing, but quotes six hundred and thirty-six verses from his جام جم; fol. 21^b.

(5) اعلى شيرازى:—He flourished in the time of *Shāh Ismā'il Safawī*, and died in A.H. 942 = A.D. 1535. He wrote the Maṣnawī سحر حلال (in reply to the مجمع البحرين of Kātibī), consisting of more than five hundred and twenty verses; but the author only quotes one hundred and ninety-eight verses from it, and gives extracts (fol. 34^b) from the Maṣnawī نفع و برونه, which originally consisted of one thousand and one verses; fol. 31^b.

(6) ميرزا رادم ادم تخلص:—Was the son of *Mirzâ Radî*. He came to India during the reign of *Shāh Jahān*, who gave one of his adopted daughters to the poet in marriage. He died in *Dihli* in the beginning of *Aurangzib's* reign; fol. 40^a.

(7) ملا محمد سعيد اشرف تخلص:—Was the son of *Mullâ Muḥammad Ṣālih Mazandarānī*, the commentator of the اصول کافی. He was a good calligrapher and painter, and came to India in 'Ālamgir's time. He was the daughter's son of *Mullâ Muḥammad Taqī Majlisī*. He wrote the Maṣnawī رضا و قدر, in reply to *Muḥammad Qulī Salīm's* Maṣnawī of the same name. He died in *Monghyr, Bihār*, on his way to Mecca, in A.H. 1116 = A.D. 1704, in the beginning of *Farrukh Siyar's* reign. [This date, given in figures, is evidently a mistake, for 1126 or some other date, as *Farrukh Siyar* reigned from A.H. 1124-1131 = A.D. 1713-1719.] His Maṣnawī consists of four hundred and

four verses, of which two hundred and forty-six are quoted here; fol. 49^b.

(8) سراج الدین علی خان آرزو :—Was the son of *Shaykh* Ḥusām-ud-Dīn Ḥusām. On the paternal side he was descended from *Shaykh* Naṣīr-ud-Dīn *Chirāğ-i* Dihlī, and on the maternal, from *Shaykh* Muḥammad Gauṣ of Gwalīar. His *Kulliyāt* includes the *Maṣnawī* جوش و خروش, the *Sāqī Nāmāh*, entitled عالم آب, and the *Masnawī* in the metre of *Sanā'ī* *Gaznawī*, containing about thirty thousand verses in all. After the destruction of Dihlī, he came to Lucknow and attached himself to the service of Nawwāb *Shujā'ud-Daulah*; he died in A.H. 1169 = A.D. 1755, and was buried in Dihlī: fol. 54^a.

(9) سید ابو غالب فندرسکی اصفهانی (9) :—Was the sister's son of Mir Abul Qāsim Qundruski. No account of him is given in the *Tadkirahs*. He wrote a poetical account of the exploits of 'Alī down to his death. Najaf, a follower of the Ahl-i Bayt, took possession of that work; and in A.H. 1135 = A.D. 1723 added it to the *Khātimah* of the *حمله حدیری*, written, but left incomplete, by Mirzā Muḥammad Rafī' Bādīl of India; 56^a.

(10) میرزا محمد رفیع خان باذل تخلص مشهدی (10) :—Was the brother's son of Mirzā Muḥammad Tāhir, entitled Wazīr Khān, of 'Ālamgir's time. He wrote the *Maṣnawī* *حمله حدیری*, in the metre and style of the *Shāh Nāmāh*, consisting of about forty thousand verses. He died in A.H. 1123 = A.D. 1711, in the reign of Babādūr Shāh: fol. 61^a.

(11) میرزا عبدل موسوم به عدد القادر (11) :—Son of Mirzā 'Abd-ul Khāliq. He was born in Akbarābad [probably a mistake for 'Azimābad—see No. 381] A.H. 1054 = A.D. 1654. He at first adopted the *takhalluṣ* Ramzī, but subsequently changed it to Bahīl. He died on the 4th of Ṣafar, A.H. 1130 = A.D. 1718 (but see No. 381, where the date of his death is given as A.H. 1133 = A.D. 1721); fol. 83^a.

(12) شیخ سید الدین محمد سماعی عاملی (12) :—Was the son of *Shaykh* Ḥusayn bin *Shaykh* 'Abd-ṣṣamad Jirī. His compositions are جامع - تشبیح الامارات - شوق الشمس - در مہکات و حساب - رسالہ اصطولات - عباسی در فقه - مسر و مکر and بیان و حلوا. His *Maṣnawīs* are کشتکول - خلاصہ الحساب. He died in Isfahān, A.H. 1030 = A.D. 1621, but was buried in Mashhad by order of Shāh 'Abbās: fol. 112^b.

(13) میرزا محمد سعید حکیم قمی (13) :—Was the son of Ḥakīm Muḥammad Baqir. He sometimes used the *takhalluṣ* سعید, and sometimes تما. The date of his death could not be ascertained; fol. 115^b.

(14) ملا علی رضای نجلی تخلص (14)—Originally belonged to Yazd: and came to India during 'Ālamgīr's time. He died in his youth. A.H. 1088 = A.D. 1677. He wrote a short Maṣnawī, entitled معراج الخيال, consisting of two hundred and thirty-seven verses; fol. 118^b.

(15) مرزا افضل ثالث تخلص الدآبادي (15)—His grand-father, Mir Diyā-ud-Dīn Ḥusayn Badakhshānī, entitled اسلام خان and having the *takhalluṣ* Wālā, was a noble of 'Ālamgīr's time. He died in A.H. 1152 = A.D. 1739: fol. 120^b.

(16) خواجه حسين ثنائي تخلص خراساني (16)—He came to India during Akbar's time. The date of his death could not be ascertained, but his tomb is in Lāhaur. The present writer saw his Kulliyāt, and found there only one incomplete Maṣnawī; fol. 123^b.

(17) مرزا جعفر قزوینی مخاطب به آصفخان (17)—Adopted the *takhalluṣ* Ja'far and Ja'fari. In his youth he came to India, and through the influence of his uncle, Mirzā Ġiyāṣ-ud-Dīn, entitled Āṣaf Khān, the father of Nūr Jahān Begam, was attached to the service of the Emperor Akbar. He rose to high distinction during the reigns of Akbar and Jahāngīr, and died in A.H. 1021 = A.D. 1612. He wrote the Maṣnawī خسرو و شیرین, consisting of two thousand, two hundred and sixty verses, of which six hundred and thirty-three are quoted here; fol. 103^b.

(18) ملا جامی (18)—He died at the age of eighty years, four months and twenty-five days on Friday, 18 Muḥarram, A.H. 898 = A.D. 1492. He composed fifty-four books, including four Dīwāns, seven Maṣnawīs (مثنویات سبعة) and one Maṣnawī in praise of the Ka'bah; fol. 138^b.

(19) سید مولانا حسینی سادات حسینی تخلص (19)—The versified questions of the گلشن رازی, to which Shaykh Maḥmūd Shabistari wrote a reply, are of his composition. His other works are: - کنز الرموز - سی نامه - صراط المستقیم و روح الارواح - زاد المسافرين - طرب المجالس - نزعة الارواح. He died in Herat, A.H. 718 = A.D. 1318; fol. 218^b.

(20) خواجه حافظ شیرازی (20)—He died, according to Nafahāt, in A.H. 792 = A.D. 1389, but according to others in A.H. 791; fol. 224^a.

(21) حمید الدین لادوری (21)—He made a versified abridgment, in thirty-two *Hikāyāt*, of Nakhshabī's Ṭaṭī Nāmāh, which was written in prose, and consisted of fifty-two *Hikāyāt*; fol. 227^a.

(22) خسرو تخلص دهلوی (22)—Besides the extracts from the poet's *Khamsah*, the author has given extracts from three other Maṣnawīs of the poet, but he had no copy of the Tuḡlaq Nāmāh at the time of writing; fol. 229^a.

This volume breaks off in the middle of the extracts from the

خسرو و شریں , while the following volume opens with *Ṭuḡrā-i Mashhadī* under the letter ط. The accounts of the poets under the letters دال to ضاد , with the extracts from the three Maṣṇawīs of *Khusrau*, referred to by the author, are wanting.

No. 705.

fol. 519; lines and size the same as above.

This copy of the *Khulāṣat-ul-Kalām*, endorsed as vol. ii, comprises the letters from ط to هـ , beginning with ملا طغرلا مشهدی and ending with ملا لعلی استرلانی. The portion comprising the letters دال to ضاد is wanting.

Beginning:—

ملا طغرلا مشهدی - طغرلا منشور سخفوزی و سرلوح دیوان نکند
پروزی النجم *

The poets noticed in this volume are the following:—

(23) ملا طغرلا مشهدی (23): He came to India during the reign of Jahāngir, and spent his last days in Kashmīr, where he died. He sometimes adopted the *takhalluṣ* تشنگنه. He wrote a Maṣṇawī in praise of Kashmīr in imitation of Zulālī, and a *naʿma* نامه in the style of Mullā Zuhūrī; fol. 1^b.

(24) ملا ظهیری نیشابوری (24): He received the title of ملک الشعرا from Burhān Nizām Shāh, who liberally rewarded the poet for his ساقی , *naʿma*, consisting of four thousand verses, to which five hundred verses were subsequently added; fol. 22^a.

(25) شمس الدین محمد عصار تبریزی (25): His Maṣṇawī, entitled مشهور و مشہوری , has been highly spoken of by the author of the *Khulāṣat-ul-Ashʿār* and others; but it is full of defects, and most probably his biographers have formed such a high opinion of the poet on the strength of the stories that the poet has narrated in the first half of the Maṣṇawī. The total number of verses is five thousand one hundred and twenty. He died, A.H. 784 = A.D. 1382; fol. 42^a.

(26) مولانا عارفی (26): He wrote نامه , consisting of *Gazals* and *Muqattaʿāt*, which he dedicated to Khwājah Giyās-ud Dīn. He also composed the Maṣṇawī کوی و چوگان in A.H. 842 = A.D. 1438, consisting of five hundred and ten verses; fol. 55^a.

(27) علی سرمنندی ناصر علی نام (27): Besides the Maṣṇawī, entitled دلکش , written in the style of Zulālī's *al-az* و *محمد* , he wrote another

Maṣnawî in different metres. He died at the age of sixty; and the date of his death is expressed by the chronogram *آله على معالم رقت* composed by Mirzâ Afdal Sarkhwush; fol. 56^b.

(28) *علا عرفى شيرازى* (28): He got access to 'Abd-ur Raḥîm Khân Khânân through Mir Abul Faṭḥ Gilâni. He was poisoned at the age of thirty-six; fol. 61^b.

(29) *عمر عبد الجليل واسطى بلگرامى* (29): He was born in Bilgrâm, A.H. 1071 = A.D. 1661; versified the Arabic, Persian, Turkî and Hindi Dictionary *جواهر كلام*; adopted the *takhalluṣ* *عبد الجليل واسطى* and *طوارى*. Besides the Maṣnawî quoted, he composed other Maṣnawîs; but except for a few verses the author had no access to them. He died in Dihli, A.H. 1138 = A.D. 1726. and was buried in Bilgrâm. fol. 65^a.

(30) *سيخ عطار* (30): His original name was Farid-ud-Din. He was born in A.H. 513 = A.D. 1119, during the reign of Sultân Sanjar Saljûqî, and lived for one hundred and fourteen years. He died, according to some, in A.H. 627 = A.D. 1229 and, according to others, in A.H. 612 = A.D. 1215, A.H. 632 = A.D. 1234, and A.H. 619 = A.D. 1222; but the first date seems to be correct. Besides the Maṣnawîs, his poetical compositions consist of forty-four thousand verses; and according to the author of the *Haft Iqlim* he wrote forty-two poetical treatises, of which the following are some: *خسرو - جواهر نامه - ولد نامه - وصلت نامه - گل و هرمز - مصيبت نامه - الهى نامه - اسرار نامه - مظهر العجايب - نامہ اشتراک - بلبل نامه - منطق الطير - جواهر الذات - مختار نامه - حيدر نامه - 70^a. سياه نامه and بند نامه عرف بيسر نامه*.

(31) *غزيمت اسمش محمد اکرم* (31): Was born in the Panjâb; his Maṣnawî, entitled *نبرنگ عشق* and consisting of one thousand and five hundred verses, was completed in A.H. 1096 = A.D. 1684. The date of his death could not be ascertained; fol. 88^a.

(32) *عمر شمس الدين فقير تخلص* (32): Was born in Shâhjahânâbâd, A.H. 1150 = A.D. 1737; was a contemporary of the author; on his return from pilgrimage, he died near Muscut. His *Diwân*, consisting only of Gazals, contains about seven thousand verses; while in his *Khamsah* there are more than six thousand verses, of which the *alone* contains three thousand and thirty-three; fol. 97^a.

(33) *حکیم فردوسی طوسی* (33):—His Maṣnawî *و راسخا* consists of six thousand and three verses, of which the author gives one thousand and four hundred. The correct date of his death is A.H. 415 = A.D. 1024; fol. 118^b.

(34) *فخر الدين احمد جرجاني* (34):—Was a courtier of Sultân Maḥmûd

bin Malik Shâh Saljûqî, who reigned from A.H. 511-525 = A.D. 1117-1131. Muḥammad 'Auḡi says that, besides the Maṣnawî وہس و راعین, he has not seen any other verse of the poet. According to Ârzû, the Maṣnawî consists of ten thousand verses, and those who ascribe it to Nizâmî 'Arûḡî or Nizâmî Samarqandî are wrong. 'Ali Qulî Khân says that he has perused the Maṣnawî from the beginning to the end, and that it contains about six thousand verses, of which he at first extracted three thousand verses, but afterwards reduced them to seven hundred, and it is these that the author quotes in his work; fol. 135^b.

(35) شیخ ابو العیض فیضی و فیاضی (35):—His father, Shaykh Mubârak, died in Lâhaur, A.H. 1001 = A.D. 1593, leaving six sons, the first of whom was Fayḏî; the second, Abul Faḏl; the third, Abul Khayr; the fourth, Abul Barakât; the fifth, Abul Amîn; and the sixth, Abul Ḥasan. The author had no copy of the poet's Khamsah at the time of writing, but gives an extract from the Nal Daman; fol. 144^b.

(36) علا فوقی فوق الدین نام (36):—Was a native of Yazd, and came to India during the time of 'Âlamgîr. He excelled all others in writing satire and obscene verse. The author gives extracts from his Maṣnawîs, one of which comprises three hundred and seventy-two verses, and the other, two hundred and four verses; fol. 168^a.

(37) حاجی محمد جان قدسی تخلص مشہدی (37):—After performing a pilgrimage in his youth, he came to India, A.H. 1042 = A.D. 1635; and received the title of ملک الشعرا from Shâh Jahân. His تغیر نامہ consists of eight thousand verses. He died in A.H. 1056 = A.D. 1646; fol. 172^a.

(38) گونا بادی (38):—Better known as عزرا قاسم قاسمی تخلص, was the son of Mîr Sayyid Janâbadî. He was a pupil of Ġiyâṣ-ud-Dîn Maṣûr Shîrâzî, and a contemporary of Mullâ 'Alî Qûṣhî, with whom he held discussions in the presence of Mirzâ Uluġ Beg. He composed the following Maṣnawî poems in imitation of Nizâmî's Khamsah:—تعارف نامہ, containing five thousand verses; تعارف نامہ, of four thousand, five hundred verses; لملی مجنون, of three thousand verses; کار نامہ, of two thousand, five hundred verses; شیرین و خسرو, of three thousand verses. He also wrote زبدۃ الاعتبار, containing four thousand, five hundred verses, and a ساقی نامہ. He presented all his compositions to Akbar, and was liberally rewarded; fol. 201^a.

(39) علا کانبی نستا پوری (see No. 171):—He wrote a Khamsah. The date of his death is A.H. 838 = A.D. 1434; fol. 209^a.

(40) ابو غالب کلم (see No. 292):—His Shâh Nâmah, in which he

gives a detailed account of ten years of *Shāh Jahān's* reign, consists of fourteen thousand nine hundred and forty-eight verses, of which two thousand, three hundred and seventy-six verses are quoted; fol. 218^a.

(41) *کریم نخلص اسمش محمد کاظم* —Was a native of Persia; came to India during the time of *Ala ud-dīn*, and made acquaintance with *Ni'mat Khān 'Alī*. The author had seen the poet's ten *Maṣnawīs*, entitled *عشیره مشرق*, containing about one thousand verses; fol. 256^a.

(42) *مسحیحہ بانی دکنی مسمیٰ سعد اللہ* —Was a native of Pānīpat in India, and the companion of *Shaydā*; he wrote a versified translation of the *Ramāyana* in four thousand verses; fol. 263^b.

(43) *محمد محمود مسکن نخلص اسمش لعلی* —The author had seen two *Maṣnawīs* of the poet, viz. (1) *میر و نذر*, consisting of one thousand, five hundred and sixty verses, and completed in A.H. 696 = A.D. 1296, and (2) *کنز العارفین*, of which he had a defective copy of about six hundred verses; 267^b.

(44) *میر فخرالدین عنت نخلص دہلوی* (see No. 418):—The author saw him in *Murshidābād*, A.H. 1195 = A.D. 1781. He wrote a *خمسه*. An extract of his *Maṣnawī*, entitled *سار و خزان*, which contains two hundred and seventy-one verses, is given; fol. 268^b.

(45) *منیر نخلص اسمش علا ابوالبرکات* —Was born in *Lāhaur*, A.H. 1019 = A.D. 1610, in the reign of *Jahāngīr*. His father, *Mullā 'Abd-ul-Jalīl bin Abū Ishāq Lāhaurī*, wrote a beautiful hand, and was engaged by *Akbar* to write the draft of *Abul Faḍl's Akbar Nāmāh*. Of his *Maṣnawīs*, the one entitled *چار گوهر* consists of four *Juz*; viz. (1) *ساز و ترک در صفت ترک بان و دگر* (2) *آب و رنگ در تعریف باغات اکبر آباد* (3) *نور و صدا در سداش حوض و مسجد* (4) *نبحاف کہ مخدوم سادوسنان است*. The author had only the *Maṣnawī* of the poet, entitled *عظم کل*, which consisted of nine hundred and seventy-seven verses, and which the poet wrote in the course of his journey to *Bengal* in the company of *Sayf Khān*; fol. 287^a.

(46) *محمی* —Was a native of Persia, and a contemporary of *Jāmī*. He wrote a *خمسه* in imitation of *Nizāmī* and his *الحی و المجنون*, consisting of two thousand and ninety-two verses, is an excellent composition; fol. 291^a.

(47) *محمی نخلص اسمش میر سعد علی* —Was a native of *Jabal-Āmul*; his father, *Sayyid Mas'ūd*, died in *Ishāban*; he received the title of *ملک الشعرا* from *Sultān Ḥusayn Ṣafawī*; he adopted the *takhallus* *Mihri*, but sometimes *Sayyid*. The author had seen only

the Maṣnawī of the poet, entitled سراپای علاء معری, containing a small number of verses; fol. 308^b.

(48) مسیح کلنی اسمش حکیم رکن الدین مسعود (see No. 320). He wrote the Maṣnawī, قضا و قدر, containing fifty-five verses; fol. 310^a.

(49) مولوی جلال الدین رومی (see No. 59). His Maṣnawī consists of about forty-eight thousand verses; fol. 311^a.

(50) شیخ نظامی ابن جوسف بن عوید (see No. 37). His *Khamsah* consists of twenty-eight thousand verses; fol. 339^b.

(51) علاء ناظم معروی (see No. 336). He wrote that excellent Maṣnawī, يوسف و زليخا [Space left blank for number of verses]; fol. 417^a.

(52) مير نجات مرحوم اسمش مير عدد العال (see No. 379). Was on intimate terms with the author. He composed the Maṣnawī, كل و كلنى; fol. 429^b.

(53) ميرزا طاهر وحيد [There is nothing written but the name—neither biographical notice, nor extracts; but see No. 366, where his two Maṣnawīs are mentioned]; fol. 430^b.

(54) علاء وحشى نافقى بزدی (see No. 245). Of all his Maṣnawīs, the *فرهاد و شرين* is the best; he had intended to write a *Khamsah*, but could not carry out the plan. He died of cholera, A.H. 991 = A.D. 1583; fol. 447^a.

(55) واعظ اسم شريفش، ميرزا محمد رفيع: Originally belonged to Qazwin; was the grandson of Mullā Faṭḥ Ullah Qazwinī; the Diwān of his Gazals and Qasīdahs consist of about five thousand verses; his prose work, entitled انوار الجنان, contains the traditions of the Imāms. He came to India during the reign of Shāh Jahān; his Maṣnawī, consisting of three hundred and forty-four verses, contains an account of the battle between Shāh Abbās II and Īslām Khān; fol. 461^a.

(56) علاء مانعى خاتمی نامش عدد الله (see No. 222). He undertook to write a poetical account of the exploits of Shāh Ismā'īl but died (A.H. 927 = A.D. 1521) soon after writing about one thousand verses; fol. 465^l.

(57) ميرزا محمد علي خاتمی نامش اسمراکلی (see No. 228). Besides the Diwān, consisting of Gazals, he left مکتوبات و دروس و محاکات - محاکات و دروس, fol. 491^b.

(58) ميرزا محمد علی کلنی (see No. 331). He died in A.H. 1074 = A.D. 1654. The author saw his Kulliyat consisting of twelve thousand verses, the number of the verses of his Maṣnawīs being four thousand, five hundred and eighty-three; fol. 500^a.

Both volumes are written by the same scribe in legible Nasta'liq, with rubrics.

Not dated ; first half of the 19th century.

No. 706.

fol. 79 ; lines 13 ; size $8\frac{3}{4} \times 6$; $6\frac{1}{4} \times 3\frac{3}{4}$.

THE SAME

Another copy of 'Alī Ibrāhīm Khān's *Khulāṣat-ul-Kalām*, without the poetical extracts. The biographies are the same as in the preceding copy.

Beginning, as in the preceding copy.

The notice on *Khusrau* in vol. i, fol. 229^a, of the preceding copy is found here on fol. 23^a ; and the first notice in vol. ii of the preceding copy begins here on fol. 43^b.

The notices of the poets treated under the letters ذال to ضاد and the remaining notices under خ , which are not in the preceding copy are found here on foll. 23^b-43^b.

A list of the contents is given at the end of the copy.

Written in ordinary Indian Ta'liq.

Not dated ; apparently 19th century.

The seals of Nawwāb Sayyid Vilāyat 'Alī Khān and Sayyid Khwushīd Nawwāb are found at the beginning and end of the copy.

No. 707.

fol. 336 ; lines 13 ; size $9\frac{1}{4} \times 5\frac{3}{4}$; $6\frac{1}{2} \times 4$.

گلزار ابراهیم

GULZÂR-I-IBRÂHÎM.

A Persian *Tadkirah* of Rekhtah poets, with specimens of their compositions.

Author : 'Alī Ibrāhīm Khān علی ابراهیم خان

Beginning :—

عزائی کلام محمد (read محمد) متکلمی است کہ انجانی
(انجانی) سخنان روح پرور را بمنزل جان در قالب چنین افواج
انسانی بخته *

The author, whose two other biographical works, خلاصه الكلام and مصحف ابراهيم, have been noticed in this catalogue, (Nos. 704 and 708) tells us in the preface to this work that, after completing the *Tadkirahs* of Persian poets, he was requested by some of his friends to write a biographical dictionary of the Rekhtah poets. Hence the present composition. He completed it in A.H. 1198, corresponding to A.D. 1784, during the reign of *Shāh 'Alām*, under the Wazirate of *Aṣaf-ud-Daulah* and the Governorship-general of Warren Hastings.

The work contains notices of about 300 poets, arranged in alphabetical order. It begins with کتاب and ends with نامی. The main text is preceded by a short Masnawi, beginning thus:—

خداوند! کہ—ون کی— عین زبانی
کہلا ہے تجھ پر (پہ read) سب زبانی

In conclusion there is a very short account of Amir *Khusrau*, with some specimens of his Hindī poems, after which there is added a Masnawī of Mir Taqī.

See Sprenger, *Oude Catalogue*, p. 180; and Garcin de Tassy, *Histoire de la Littérature Hindoui*, vol. i, p., x., Auteurs Hindoustanis, p. 28.

Written in ordinary Indian Ta liq, within coloured borders. The copy is full of clerical errors.

Dated, Du'lqa'd, A.H. 1220.

No. 708.

fol. 656; lines 21; size 14 × 9; 10 × 5 $\frac{1}{4}$.

مصحف ابراهيم

SUḤUF-I-IBRÂHÎM.

A very extensive biographical dictionary of ancient and modern poets, arranged in alphabetical order.

Author, Ali Ibrâhîm Khân علی ابراهيم خان.

Beginning—

مصحف ابراهيم طبع سليم تلفظ بکمد و ثنائی حضرت دريست

• •

عزاسه *

The author, who has been mentioned in connection with his other *Tadkirah* خلاصه الكلام (No. 704), to which he refers in the preface

to the present work, fol. 2^a, says that he based it on seventy-two ancient and modern works. He composed it at Banâras, during the reign of Shâh 'Âlam, in A.H. 1205 = A.D. 1790, which date is expressed by the chronogram نفع بخش زمانه, fol. 2^b. The notices are arranged in alphabetical order, beginning with سخ ابو سید بسطامی.

The MS. is an incomplete one, and breaks off with Urfi Shirâzî, under the letter ع. The last folio, containing the notice of Mirzâ Fath Ullah Janâb, should be placed after fol. 210^b.

The rubrics giving the names of poets are omitted in several places. A copy of the work, with a complete list of the poets, is noticed in W. Pertesch, Berlin Catalogue, No. 663. In it several names, found in our copy, are wanting.

Written in fair Nasta'liq, within coloured ruled borders.

Not dated latter half of the 19th century.

No. 709.

fol. 78; lines 15; size $9\frac{1}{4} \times 6$; $7\frac{1}{2} \times 3\frac{1}{2}$.

نقد ثریا

'IQD-I ŞURAYYÂ.

Biographical notices of Persian poets who flourished, chiefly in India, from the time of Muhammad Shâh (A.H. 1131-1161 = A.D. 1718-1748) to the reign of Shâh 'Âlam (A.H. 1173-1221 = A.D. 1759-1806).

Author: Ġulâm Hamadânî, poetically surnamed Mushafî bin Walî Muhammad bin Darwîsh Muhammad غلام محمدانی المتخلص به مصحفی بن ولی محمد بن درویش محمد.

Beginning:—

اول که زبان سلسله جنبانی کرد الخ *

Mushafî, an eminent Urdû poet of Hindûstân, belonged to a noble family of Amrohah in Utrâkân. He was born in Lucknow and came to Dîhli in A.H. 1190 = A.D. 1776 where he spent his days in the study of Rekhtah poetry, and in holding discussions with the best poets of the place. He finally settled in Lucknow, where he died. He was well-versed in Arabic and Persian, and made himself acquainted with the various branches of Muhammadan literature. In his تذکرۂ فارسی (see No. 711), composed in A.H. 1236 = A.D. 1820,

he says (fol. 97^b) that he was then about eighty years of age. He must have been born, then, about A.H. 1156 = A.D. 1742. On fol. 96^b of that work he refers to his work *مجمع الفوائد*, and says that he had made up his mind to write an Arabic *Diwân*, and had written some Arabic *Ġazals* comprising one *Juz* and one or two *Qaṣīdahs* in praise of the Prophet; but unfortunately they were destroyed by rain. He also wrote a treatise on prosody, entitled *خلاصة العروض*, and a work on Persian idioms called *مفيد الشعراء*. On fol. 65^a of his *تذكرة فارسی* (No. 711), he mentions the following works as previously composed by him:—Two Persian *Diwāns*, one (then incomplete) in answer to *Nāẓirī Nishāpūrī*, and the other containing original poems; three *Urdū Diwāns*; two Persian and *Hindī Tadkīrah*s *دو تذکره فارسی و ہندی*; a part of a *Shāh Nāmāh* (incomplete), brought down to the genealogy of *Shāh Ālam*; an *Urdū Dīwān*; and a rough copy of a Persian *Diwān*, in the style of *Jalāl Asīr* and *Nāṣir ‘Alī*.

Sprenger (who mentions a copy of this work), on the authority of the *Gulshan-i Bikhār* (composed A.H. 1248–1250 = A.D. 1832–1834), says (p. 182) that *Muṣḥafi* died about A.H. 1243 = A.D. 1828. In our copy of that work we are told that the poet died about ten years before its composition. The author of the *Natā’ij-ul-Afkār*, p. 420, places *Muṣḥafi*’s death about A.H. 1250 = A.D. 1834. See *Garcin de Tassy, Littérature Hindoui*, vol. i, p. 373.

In the preface, the author tells us that he wrote this *Tadkīrah* at the suggestion of the celebrated poet, *Mirzā Qatīl*, in A.H. 1199 = A.D. 1784, for which the words *ز م ع ب باغ نامقا* form a chronogram.

The notices, 133 in number, are arranged in alphabetical order. The first poet mentioned is *انجب* and the last *سوسف*.

Written in ordinary Indian *Ta’liq*, at the request of *عنشی شہو* *نراسن*, in the house of *Mirzā Jangli*.

The name of the scribe is illegible.

Dated, Lucknow, 24 *Dulqa’d*, A.H. 1244.

No. 710.

foll. 74 · lines 21 : size $14\frac{1}{2} \times 8\frac{3}{4}$: $10\frac{1}{2} \times 5$

تذکرہ ہندی

TADKIRAH-I HINDÎ.

A biographical dictionary of Urdû poets, with extracts from their works.

Author : Ġulām Hamadāni, poetically surnamed Muṣḥafī علامہ حمدانی المتخلص بہ مصحفی (see No. 709)

Beginning :—

دیکھو دیرین تذکرہ کہ غنچہ دلہائی ارباب سخن را دہتر از نسیم تقدیر
بسکفتن در آرد * غم

The author wrote the present work at the request of his pupil, Mustahsan Khaliq مستحسن خلیق, treating of the Rekhtah poets who flourished from the time of Muḥammad Shāh (A.H. 1131–1161 = A.D. 1719–1748) down to the author's time, giving particular attention to the biographies of those contemporaries with whom he was acquainted.

The date of completion of the work, given at the end, is A.H. 1209 = A.D. 1794.

The work ends with biographical notices of some female poets.

Written in fair Ta'liq.

Dated, 2 Ṣafar, A.H. 1238.

Scribe : محمد علی بنگ .

No. 711.

foll. 131 ; lines 21 ; size $14\frac{1}{2} \times 8\frac{3}{4}$: $10\frac{1}{2} \times 5$.

تذکرہ فارسی

TADKIRAH-I FÂRSÎ.

Biographical notices of modern Persian and Urdû poets of India with extracts from their works.

Author : Muṣḥafī.

Beginning :—

ای فلم از کار رفته بیا در معرکہ مردان کہ این رزم نزم آخر است *

For particulars of the author and his works, see No. 709.

The biographical notices are written in Persian, but the poetical extracts consist mostly of Urdû poems and verses. Specimens of Persian poetical compositions are rare. From his own compositions the author quotes a fairly large number of Persian verses. The notices are arranged in alphabetical order, beginning with Amīn-ud-Daulah Mu'in-ul Mulk Amīr and ending with Mi' Aḥmad Yār.

The date of completion A.H. 1236 = A.D. 1821, is expressed by several chronograms at the end.

Written in fair Ta'liq.

Dated, A.H. 1237.

Scribe: Ramaḍān Beg Ṭapān.

No. 712.

fol. 257: lines 25; size $12\frac{1}{4} \times 8\frac{1}{4}$; $9 \times 5\frac{3}{4}$.

خلاصۃ الافکار

KHULÂṢAT-UL-AFKÂR.

Biographical notices of ancient and modern poets, with copious extracts from their works.

Author: Abū Ṭālib bin Muhammad Isfahānī ابو طالب بن محمد اصفهانی.

Beginning:--

آبایی مہذوز سپاس و ستایش داستکدام ذکر دامن کبریاى نظامی
تواذ بود النعم *

The author who has been mentioned in connection with his *ʿAsr al-Ḥallī* (see No. 627), says in the preface to the present work that he commenced it in A.H. 1206 = A.D. 1791, at the age of forty, and completed it, according to the chronogram کل بدست و کتب بن زبیه in A.H. 1297 = A.D. 1791. A full account of the work, and an abstract, of the preface, are given by Blaud in the J.R.A.S., vol. ix, pp. 153-158. See also Sprenger, p. 163; Elliot, History of India, vol. viii., p. 298; Ethé, Bodl. Lib. Catalogue, No. 391, where a complete list of 494 poets is given; Ethé, Ind. Office Lib. Catalogue, No. 696; Rieu, i, p. 378.

The work is divided into a *Muqaddimah*, twenty-eight *Ḥadiqahs*, one *Da'il* and a *Khātimah*.

The *Dail*, giving specimens of 159 poets, begins on fol. 227^a; and the *Khâtimah*, with twenty-three more poets, begins on fol. 232^a.

The original work is followed by —

1. A treatise on ethics رسالة در علم اخلاق, fol. 249^b.

2. A treatise on music در مصطلحات موسیقی, fol. 251^a, and it ends with specimens of mixed Arabic and Persian poems and some Hindi verses.

Written in minute Ta liq.

Not dated, 19th century.

No. 713.

fol. 223 (pp. 445); lines 25; size 15 × 9; 12 × 6½.

مخزن الغرائب

MAKHZAN-UL-GARÂ'IB.

A biographical dictionary of ancient and modern Persian poets, complete in two volumes.

Author: Aḥmad 'Alī Hāshimī of Sandilah, son of Shaykh Gulām Muḥammad ibn Maulavī Muḥammad Hājī.

احمد علي هاشمي سنديله ولد شير غلام محمد ابن مولوي محمد

حاجي *

Beginning:—

گوهر القاط فصاحت بملین ولای معانی برانست بواحد شایسته رشته

حمد خداوندیس — الخ *

Sprenger, *Oude Catalogue*, p. 146, wrongly states that the author dedicated the work to Nawwāb Sādar Jang, who died in A. H. 1167 = A. D. 1757; and Dr. Ethé, *Bodl. Lib. Catalogue*, No. 395, while pointing out this mistake, remarks that Sprenger “seems to have misunderstood the preface.” Curiously, Dr. Ethé himself commits a blunder in holding that the author’s father was a son of Faḍilat. The word *maḥlab* (*ma‘āb*), occurring before the name of Shaykh Gulām Muḥammad’s father: شایخ غلام محمد ابن فضلت معاب, is only an epithet in praise of Muḥammad Hājī, meaning “repository of learning.”

We are told in the preface that, at the time of writing the work, the author was in his fifty-fifth year. Later, in noticing the life of

Gulām Fakhr-ud-Dīn Khān Hayrat, p. 221, he mentions A.H. 1217 = A.D. 1802 as the current year. If he also wrote the preface in that year, he must have been born in A.H. 1162 = A.D. 1748. The date of completion of the work, however, as expressed by the following chronogram at the end, is A.H. 1218 = A.D. 1803

این تذکره از لطف و دیر فیوم
 گردید به معجزان اعجاب مومنه
 تاریخ تمامیش مرا شد در خواب
 ختم صحف از شائف تبدی معلوم

The words *ختم صحف* are equal to 1218.

The author says that, from the thirteenth or fourteenth year of his age, he had devoted himself to the study of poetry; but as he was ignorant of the idioms and phrases of the Persian language, he could not appreciate its beauty. His father's unfavourable circumstances compelled him to leave the paternal roof at an early age. After encountering a series of difficulties, he succeeded in introducing himself to Nawwāb 'Izzat-ud-Daulah Mirzā Hasan Suhrāb Jang, son of Mirzā Muhammad Muḥsin, the elder brother of Nawwāb Saḍdar Jang. Suhrāb Jang recommended the author to Nawwāb Dulfagār-ud-Daulah Mirzā Najaf Khān Bahādur Gālib Jang Ḥusavni (*d.* A.H. 1196 = A.D. 1782) through whose influence he was enrolled in the *risālah* of Shāh 'Ālam. After the death of Dulfagār-ud-Daulah, which was followed by anarchy and a massacre of the inhabitants of Dihli, the author began to associate closely with learned men from Khurāsān, Irāq and Fārs, and thus acquired a clear knowledge of the idioms and phrases of Persian. He then resolved upon collecting and making a clean copy of poems and verses of eminent Persian poets, which he had written on separate sheets. In this project he says, he received encouragement from his master, Mirzā Muhammad Hasan Qatil, *d.* A.H. 1233 = A.D. 1817 (see No. 434), who suggested his writing the work in the form of a *Tadkirah*, arranging the names in alphabetical order.

The author quotes the following works as his sources—

1. تذکره ملا عوفی. 2. تذکره دوات تنه سمرقندی. 3. تذکره مجالس العشاق. 4. تذکره امیر علی شیر. 5. تذکره ملا عبد الرحمن ملای. 6. تذکره میرزا محمد. 7. تذکره سام میرزا. 8. تذکره نقاس العارف میر علاء الدوله. 9. تاریخ صائب نیرازی. 10. مجمع النفاس. 11. تحفیات اکبری. 12. تاریخ صمد الدین تربی و بروز شاهلی. 13. تذکره محمد تقی اوحدی مسمی بکعبه تروان.

14. تذکرہ ملا نصیر (طاهر read نصر آبادی). 15. تذکرہ عبر علاء الدولہ. 16. تذکرہ النسا (probably a mistake for لذت النسا. 17. کتاب مفت اقلیم also called جواهر العجائب by Fakhrī: see Rieu i, p. 366, and Sprenger, Oude Catalogue. p. 9). 18. تذکرہ نسر خان افغان. 19. ناسخ مبرور معز. 20. فطرت موسوی خان موسوم بہ گلزار فطرت. 21. تذکرہ محمد دُرّا تکیہ. 22. ناسخ محمد اکبر ابن اورنگ زیب. 23. تذکرہ علی قلی خان.

The entire work contains 3148 notices, a complete list of which is given in Ethé. Bodl. Lib. Catalogue, No 395.

The present (first) volume ends with the account of صفی الدین نبیرزی.

No. 714.

fol. 292 (pp. 446-1030): lines and size same as above.

Continuation of the preceding copy. It begins with مولانا صدر يوسف بیک بخارائی and ends with الدین الخجندی.

Both volumes are written by one scribe, in ordinary Nasta'liq.

Dated, Monday, 11th Shawwāl, A.H. 1224, i.e. five years after composition. The colophon runs thus:—

تذکرہ مخزن الغرائب من تالیف مجمع کمالات صوبی و معنوی
و منبع علوم دینی و دنیوی شینخ احمد علی خان سندیلوی دام افضاله
بروز دوشنبه تاریخ یازدهم شهر شوال سنه ۱۲۲۴ هجری بخط احقر العباد
بفده ایسری پرشاد قوم کاتبه صورت اتمام یافت *

No. 715.

fol. 102; lines 15; size $9\frac{3}{4} \times 6$; $6\frac{1}{2} \times 3\frac{1}{2}$

سفینه ہندی

SAFÎNAH-I-HINDÎ.

Biographical notices of Persian poets who flourished in India during the author's time, commencing from the accession of Shâh 'Âlam (A.H. 1173 = A.D. 1759) to A.H. 1219 = A.D. 1804, the year in which the work was completed.

Author: Bhagwân Dâs Hindî بسکوان داس ہندی.

Beginning:—

حمد و سپاس آمیزد ز می را رواست که سخن سنجان اسرار قدرت
عالم را از پردهٔ غیب بشهرستان وجود جلوهٔ گر ساخته *

From an autobiography which Bhagwân Dâs gives on fol. 93^b, we learn that he was the son of Dalpat Dâs bin Harbâns Râi of the Kâyath caste. His ancestors originally belonged to Kâlpi. His father came to Lucknow during the Nizâmat of Burhân-ul-Mulk (*d.* A.H. 1152 = A.D. 1739), and continued to hold high offices in the court until the time of Nawwâb Âsaf ud-Daulah (*d.* A.H. 1212 = A.D. 1799). The author was born in the house of his maternal grandfather, Lâlah Râm Gulâm Qânûngû, in A.H. 1164 = A.D. 1750, for which he gives the chronogram *صی جوان بخت*. He received his early education from Maulavî Sayyid Yûsuf Sahâranpûrî, and subsequently applied his mind to history and poetry. He at first adopted the *takhalluṣ* Bismil, and received his training in poetry from Mirzâ Muḥammad Fâkhîr-i-Makîn (*d.* A.H. 1221 = A.D. 1806). He composed three Maṣnawis; viz., (1) *Silsilat-ul-Mahabbat* (سلسلهٔ المحبت) in imitation of Jâmi's *Silsilat-ud-Dahab*; (2) *Mazhar-ul-Anwâr* (مظہر الانوار) in the style of Nizâmî's *Makhzan-ul-Asrâr*; and (3) *Mihr-i-Diyâ* (میرضیا) in the style of Jâmi's *Yûsuf Zalikhâ*. He also wrote two *Diwâns*, *ذوقہ* and *شوقہ*, consisting of *Qaṣîdahs*, *Tarjî bands* and miscellaneous verses. Subsequently, he composed a Persian anthology, entitled *نذکرۂ حدیقهٔ ہندی* containing accounts of ancient and modern poets who flourished in India from the beginning of Islâm [in India] to A.H. 1200 = A.D. 1785. At the request of Sayyid Khairât 'Alî, the author also wrote a treatise, entitled *سوانح النبوة* giving an account of the Prophet and the twelve Imâms. In his youth, he held the post of *Mir Bahr*, and subsequently, in the time of Âsaf-ud-Daulah, became a *Diwân* of *راحتہ بدعی سنکھ ہمار*. After the Rûjah's death, he entered the service of *راحتہ بکتر چاند ہمار* and then that of *ہزارچہ نکات زلی ہراند ہمار صانت جنگ ہمار*.

The names of the poets are arranged in alphabetical order beginning with *آفتاب* and ending with *محمد اشرف بکنا*. The date of composition, A.H. 1219 = A.D. 1804, is expressed by the chronogram *ہمار ہاچہ* given in the conclusion.

• Written in ordinary Indian Ta'liq, within coloured borders.

Dated, 7 Jumâdâ II, A.H. 1220

Scribe: *لال مکین*.

No. 716.

pp. 1058 (foll. 529); lines 15; size $10\frac{1}{4} \times 6\frac{1}{4}$; $7\frac{1}{2} \times 4$.

نشر عشق

NISHTÂR-I 'ISHQ.

"The Lancet of Love."

An extensive biographical dictionary of ancient and modern poets, with copious extracts from their works.

Author: Husayn Qulî Khân 'Azîmâbâdî ibn Âqâ 'Alî (Sprenger, Oude Catalogue, p. 644 has Qulî) Khân Shâhjahânâbâdî: حسین قلی خان عظیم آبادی .

Beginning:—

جميع مدامد مر محمودی را كه نسخۀ جامع موجودات را بقلم قدرت
وامداد اادت در عفتۀ ايجاد تحرير فرمود الخ *

The author, a native of Patna, was the son of Âqâ 'Alî Khân of Shâhjahânâbâd, and adopted the poetical *nom de plume* 'Ishq. We learn from the preface that he performed several journeys to Akbarâbâd and Shâhjahânâbâd, and in the course of them enjoyed the society of a great many learned men and scholars. From them he collected a vast number of verses and poems, which he preserved carefully. In A.H. 1223 = A.D. 1808, he happened to meet Mir Muḥammad Ja'far Masîḥ of Baraîlî, the *Tahşîlîdâr* of Parganah Atraulî اندرولی, who showed him a copy of Wâlih's Taḍkirat-ush Shu'arâ (see No. 693). As this work, says the author, did not contain interesting selections, he resolved upon writing the present work. He spent eight years in collecting materials from a large number of historical and poetical works. He gives a long list of them in the preface, and observes that his selections consist chiefly of Ġazals and Rubâ'is. He commenced the work in A.H. 1224 = A.D. 1809, and finished it on Thursday, 13 Rajab, A.H. 1233, for which he gives several chronograms (p. 46). Towards the end of the preface, the author says that Qîḍî Sa'id-ud Dîn Muhammad Khân Bahâdur, with the poetical *nom de plume* Sa'id, son of Najm-ud-Dîn 'Alî Khân Şâqib Qîlî-ul-Qulî of Calcutta, received a copy of the work from the author, and wrote a *Khuṭbah* in its praise. It is found here (pp. 49-52).

The work, complete in two volumes, contains 1470 notices, arranged in alphabetical order. The present MS., comprising the

first volume, breaks off in the middle of the notice on صارم with the words : . . . (عقالی) شمرین .

No. 717.

pp. 1059-2071 (foll. 506); lines and size same as above.

Continuation of the preceding copy, opening with the words
عقالی کرده ام.

A complete index of the names of the poets treated in the work occupies pp. 3-33.

Both volumes are written in ordinary Indian Ta'liq, by the same scribe.

Not dated: latter half of the nineteenth century.

No. 718.

foll. 148; lines 16; size $10\frac{1}{2} \times 6\frac{1}{2}$; $8\frac{3}{4} \times 4$.

گلشن بیخار

GULSHAN-I-BÎKHÂR.

A Persian *Tadhkirah* containing notices of Rekhtah poets, with extracts from their compositions.

Author: Muḥammad, called Muṣṭafâ, poetically surnamed *Shifteh* in Rekhtâh and Ḥasratî in Persian; محمد المدعو به مصطفیٰ .
المدخل به تشفنه در ریخته و به حسرتی در فارسی .

Beginning:—

گل سرسبد سخن حمد چمن طرازیست که بی جنبش شمال و عدل
در گلشن گیتی گلهای رنگین شگفتانیده *

In a note at the end of this copy, the author is called Nawwâb Muḥammad Muṣṭafâ Khân Bahâdur گلشن بیخار معین تصنيف .
نواب محمد مصطفیٰ خان سادات . According to M. Garcin de Tassy, *Littérature Hindoui*, 2nd edn., vol. iii, p. 123, the author was the son of a man of position, 'Azim-ud-Daulah Sarfarâz-ul-Mulk Murtaḍâ Khân Muzaffar Jang, of Dihli, and was still alive in 1866. See also the same work, vol. i, p. 43. The author tells us, in the preface, that he commenced the work in A.H. 1248 = A.D. 1832, for which date he gives the chronogram بسمه منتخب رب and finished it in A.H. 1250 =

A.D. 1834, expressed by the chronogram الحمد لله على حصول المعامد و الشكره . He further states that, at the conclusion of compilation, he had completed twenty-six stages of his life. He must then have been born in A.H. 1224 = A.D. 1808.

The notices of poets, about 600 in all, are arranged in alphabetical order, and the verses quoted from them, according to the *radif*, or final letter. The first poet mentioned is *أبرو* and the last *مکونگ*.

The work ends with chronograms giving the date of completion, and with praises of the work by several friends of the author, occupying foll. 166-184^a.

A copy of the work is mentioned in Rieu, iii. p. 1069. See also Sprenger, Oude Catalogue, p. 189. Printed in Dihli 1845, and lithographed several times.

Written in ordinary Indian Nasta'liq.

Dated, 25th Shawwâl, A.H. 1255 = 1st January, 1840.

MISCELLANEOUS.

No. 719.

foll. 468 : lines 25 : size $10\frac{3}{4} \times 6\frac{3}{4}$. $7\frac{1}{4} \times 4$

منظر الانسان

MANZAR-UL-INSÂN.

A Persian translation of the famous biographical dictionary of Ibn-i-Khallikân (Ahmad bin Muhammad bin Ibrâhîm bin Abî Bakr ul-Barmakî ul-Irbilî) who finished it in A.H. 672 = A.D. 1273, and died A.H. 681 = A.D. 1282. See Brockelmann, vol. i, p. 326.

The Arabic original was edited by Wüstenfeld, Göttingen, 1835-1850, and translated into English by De Slane, 4 vols., Paris, 1842-1871. ✓✓

The version begins with a long and wordy Arabic preface, in which the translator attempts to imitate the elegant style of Ibn-i-Khallikân.

Beginning :—

اللم مالک الملک تووٹی الملک من نشاء انک الملک
المحمود الممدوح و السلطان الخ *

In the pre-face, the translator calls himself Yūsuf bin Aḥmad bin Muḥammad bin 'Uṣmān عیسی بن احمد بن محمد بن عثمان, but in the concluding passage (fol. 467^b), he adds the following names to his pedigree: 'ابن علی بن احمد النعمان السجری'. He calls the work منظر منظر by order of Nāsir-ud-Dinwā wa d-Dīn Abu'l-Faṭḥ ul-Mahmūd Shāh bin Muḥammad Shāh bin Aḥmad Shāh bin Muḥammad Shāh bin Muzaḥfar Shāh (i.e. Maḥmūd Shāh I of Gujarāt, better known as Maḥmūd Bigarāh, who reigned A.H. 863-917 = A.D. 1458-1511).

In the concluding lines, he says that he commenced the work on 17 Rabī' I, A.H. 893 = A.D. 1487, presented it (for the first time) to his royal patron, 27 Shawwāl, A.H. 894 = A.D. 1488, and finished it (finally), Thursday, 24 Ramaḍān, A.H. 895 = A.D. 1489.

The biographical notices arranged (like the original) in alphabetical order, begin with ابو عمران انراهم and end with ابو الفضل بنمن. بن محمد بن عتمة بن مالک بن محمد بن سعد بن سعد الملک به رضی الدین.

The translation is generally in an abridged form. The Arabic verses, so copiously found in the original, are either quoted here without translation or altogether omitted.

Two copies of the work are mentioned in Rieu, i, p. 324.

Another Persian translation of Ibn-i-Khalikān's work, by Kabir bin Uways bin Muḥammad ul-Latīf, is noticed in Ethé, Bodl. Lib. Catalogue, No. 361. It was written for Sulṭān Salīm (A.H. 918-926 = A.D. 1512-1519), and Hāj Khal. vol. vi, p. 475, is of opinion that its author is identical with Azhar ul-Din Ardabili, who died in Cairo, A.H. 930 = A.D. 1523.

The present copy is written in good Nasta'liq, within gold and coloured ruled borders, with an illuminated head-piece. Names of persons forming the subjects of notice are written in red in the margins. Marks of collation are found in some places.

Dated, Tuesday, 14 Sa'ir, A.H. 1018.

No. 720.

foll. 473 ; lines 24 ; size $12\frac{1}{4} \times 9$; 9×6 .

مجالس المومنين

MAJÂLIS UL-MU'MINÎN.

Biographical notices of eminent persons, such as Imâms, Aṣḥâb, learned men, commentators, traditionists, Sayyids, Qâris, grammarians, philosophers, kings, Amîrs, Wazîrs and poets professing the Shî'ah faith, from the earliest times down to the rise of the Ṣafaw dynasty of Persia.

Author: Sayyid Nûr Ullah bin Sayyid Sharîf ul-Ḥusaynî ul-Mar'ashî ush-Shûshṭarî سید نور اللہ بن سید شریف الحسنی المرعشی الشوشتری.

Beginning. —

نفعات دلکشای حمد و رشحات جانفزای ثنا کہ از جهت شمال

عتقاد الخ *

The author, better known as Qâḍî Nûr Ullah, traces his descent from Imâm Ḥusayn. He belonged to the distinguished Mar'ashî Sayyid family of Shushṭar. He came to Lahore, and was appointed Qâḍî of that place by Akbar, in succession to Shaykh Mu'in who died in A.H. 995 = A.D. 1586. He commenced this work in Lahore A.H. 993 = A.D. 1585, and completed it in A.H. 1010 = A.D. 1601. Badâ'ûnî, who speaks of Nûr Ullah highly, says that the Qâḍî wrote a very learned opinion on the 'worthless' Tafsîr of Fayḍî. In his present work the author expresses hatred of the Sunnis, and makes vehement attacks upon them. In the conclusion he fervently requests Shî'ah readers to conceal the work from their adversaries (i.e., the Sunnis); lest, says the author, having obtained information of the sacred places of the Shî'ahs, they should destroy or otherwise injure them. The Majâlîs stirred up the feelings of the Sunnis, and at their instigation the author was flogged to death by order of Jahângîr. According to the author of the Kashf-ul-Hujub, this took place in A.H. 1019 = A.D. 1619. Other works written by the Qâḍî are: كشف العوار - عشرة كالمه - عصاب النواصب - احقاق الحق, etc.

For particulars of the author's life, see Muntakhab ut-Tawârikh, vol. iii, p. 137; Kashf ul-Hujub (Bibl. Indica Series), p. 487; Raudât ul-Jannât; History of Shûshṭar (Bibl. Indica Series), p. 36. See also Goldziher, Beiträge zur Literaturgeschichte der Shî'a und-

der Sunnitischen Polemik, Wien. 1874; O. Loth, Zeitschrift der D.M.G., vol. xxix. p. 676; Rieu. i. p. 337; Ethé. Bodl. Lib. Catalogue, Nos. 367-370; Ethé. India Office Lib. Catalogue, No. 704; W. Pertsch. Berlin Catalogue. p. 564.

The Majālis ul-Mu'minīn has been printed in Tehran. A.H. 1268.

The work is divided into an introduction (مقدمة) and twelve sections, called *Majlis*, as follows:—

Introduction, meaning of the term *Shī'ah*, fol. 2^b.

Majlis I. Account of the places connected with the *Shī'ahs* and the Imāms, fol. 8^a.

Majlis II. On some *Shī'ah* tribes or families, fol. 41^a.

Majlis III. On the Prophet's companions (*Aṣḥāb*) who professed the *Shī'ah* faith, fol. 52^a.

Majlis IV. On the *Tābrin*, or immediate followers of the *Aṣḥāb*, fol. 93^a.

Majlis V. On the learned men of the second generation after *Aṣḥāb*, viz. theologians, commentators on the Qur'ān, traditionists, *Sharifs*; jurists, lecturers of the Qur'ān, grammarians and lexicographers, fol. 111^b.

Majlis VI. On the *Ṣūfis*, fol. 207^a.

Majlis VII. On the philosophers, 279^b. On fol. 300^a the account of *شمس الدین محمد الجعفری* ends with the words *در رساله*, after which the words *که معتبر و مشهور است علم و عمل* have been added in a later hand. This is followed by a blank space, and a note in the margin says, "it was so in the original" *نسخه اصل چنین بود*.

Majlis VIII. (Consisting of one *Muqaddimah*) on the famous *Shī'ah* kings, and sixteen *Junds*, comprising as many *Shī'ah* dynasties, fol. 302^a.

Majlis IX. On the famous *Shī'ah* Amirs, generals, etc., fol. 360^b.

Majlis X. On the great *Shī'ah* Wazirs and secretaries, fol. 372^b.

Majlis XI. On the Arab poets, fol. 395^b.

Majlis XII. On the Persian poets, fol. 430^a.

Written in fair Nasta'liq, with the headings in red. Most of the folios are loose; but, fortunately, none seem missing. Fol. 472 is pasted over with patches in several places.

Dated, Rabi' II. A.H. 1045. On the top of the title-page is found a seal of *محمد علی خان*, dated A.H. 1211. On the same page are found the seals of Nawwāb Sayyid Vilāyat 'Alī Khān and Sayyid Khwvrshīd Nawwāb of Patna.

No. 721.

fol. 606; lines 24; size 12×7 ; $7\frac{1}{2} \times 4$.

THE SAME.

Another copy of Qâdî Nûr Ullah Shûstari's Majâlis ul-Mu'mîn, beginning as above.

Contents:—

Introduction, fol 2^b; *Majlis* I, fol. 11^b; II, fol. 60^a; III, fol. 77^a; IV, fol. 139^a; V, fol. 166^b; VI, fol. 304^a; VII, fol. 390^b; VIII, fol 417^a; IX, fol. 486^a; X, fol. 499^a; XI, fol. 534^a; XII, fol 570^b.

A full index of the contents is given at the beginning of the copy in a later hand.

This copy closely agrees in arrangement and other respects with the preceding copy. The blank space found on fol. 300^a of the preceding copy is also found here, fol. 414^b, at the end of the notice on دیگر رساله در علم رمل شمس الدین محمد الجعفری. The date of transcription, given at the end of this copy, is also 'Rabi' II, A.H. 1045, although the general appearance of the MS. would suggest that it was written in the 18th century. The above facts go to show that this copy was transcribed from the preceding MS.

Written in small Naskh, within gold and coloured borders with an illuminated head-piece. The headings are written in red throughout. Marginal notes and emendations are not unfrequent. The MS. is water-stained and some of the folios are loose.

No. 722.

fol. 258; lines 35; size $16\frac{3}{4} \times 9\frac{1}{2}$; 13×9 .

مآثر رحیمی

MA'ÂŞIR-I-RAĦÎMÎ.

A defective copy of the *Khâtimah* of the rare work Ma'âşir-i-Raĥîmî.

Author: 'Abd-ul-Bâqî Nahâwandî عبد الباقي ناهاندي.

The first eleven lines of the preface are wanting. The twelfth line runs thus:—

... درین کشادی بازار سخن از صورت ایمن خواهد ماند
و سخن سنجان نکته شناس که صیرفی جواهر *

The author gives an account of himself and his ancestors at the end; foll. 245^a–257^b. From this account we learn that he was born in Jûlak, one of the dependencies of Nahâwand in Hamadân. The date of his birth, expressed by the chronogram باو عانند اسم خود باقی . fol. 245^b, is A.H. 978 = A.D. 1570. For full particulars of his family and connexions, he repeatedly refers to Amîr Taqî-ud-Dîn's *Tadkirah*, entitled Ma'âşir-ul-Khidrîyah, which was dedicated to, and named after his brother, Âqâ Khidr, and to Amîr Abu'l Baqâ's *Tadkirah*, dedicated to Shâh 'Abbâs. The author then proceeds to say that on account of some disturbances which occurred during the reign of Shâh Ismâ'il, his family left Jûlak, and settled in Nahâwand, where his ancestors received rent-free tenure from the Shâh. His father, Khwâjah Âqâ Bâbâ, with the poetical *nom de plume* مدرکی was made a Wazîr and Nâzir of Hamadân by Shâh 'Abbâs, and his two brothers, viz., Âqâ Khidr, who was also a Wazîr, and Muḥammad Ridâ, also enjoyed the warm favour of that Emperor, while the author himself was made the revenue officer of Kâshân, Ray, Qazwîn and Qumm. It so happened that the author's spiritual guide, Amîr Muḡîs-ud-Dîn 'Alî Maḥwî Asadâbâdî Hamadânî, who was *Muṣâhib* to the celebrated 'Abd-ur-Raḥîm Khân-i Khânân, returned to Kâshân in A.H. 1006 = A.D. 1597, and informed the author of the munificence and learning of the Khân-i Khânân. This led presently to the author's deciding, upon incurring the displeasure of the King, to leave his native country, where by this time he had become Wazîr in place of his brother, Âqâ Khidr, who had been killed. In Dûlqa'd, A.H. 1023 = A.D. 1614, he arrived at Burhân-pûr in Khândîsh, and was received with respectful welcome by the Khân-i Khânân, who ordered him to write the present work. He was made *Amîn* of the Deccan and Berâr, in which capacity he continued to discharge his duties, to the highest satisfaction of his patron, till Şafar, A.H. 1029 = A.D. 1619. A contemporary note in the margin says that, after serving the Khân-i Khânân for a long time, the author, after his patron's fall, went to Mahâbat Khân, and on his recommendation obtained the favour of Prince Parwîz (the second son of Jahângîr), who made him the *Dîwân* of Bihâr and Patna.

* According to the Târikh-i, Muḥammadi 'Abd-ul Bâqî died in A.H. 1042 = A.D. 1632.

The Ma'âşir-i Raḥîmî, completed in A.H. 1025 = A.D. 1616, is

divided into an Introduction, four Books and a *Khâtimah*. See Elliot, History of India, vol. vi, pp. 237-243. A complete copy of the work bearing the author's corrections, is in the possession of the Asiatic Society of Bengal. Another is noticed in Browne's Camb. Univ. Lib. Catalogue, p. 167. The work is being edited for the Bibl. Indica Series by Shams-ul 'Ulamâ Maulavi Hidâyat Husayn.

The present copy, comprising the *Khâtimah*, contains notices of contemporary philosophers, physicians, learned men and calligraphers, military officers under the command of the *Khân-i Khânân*, and poets who addressed laudatory poems to him.

There are several gaps in the earlier part of the copy, and most of the folios are out of order, while patches of thick paper pasted over them here and there render the contents illegible in several places.

It begins with notices of the learned men and philosophers who enjoyed the *Khân-i-Khânân's* favour. The first name mentioned is Maulânâ Farid-ud-Din Dihlawî, fol. 3^a, of whom the notice extends to fol. 4^b. Nearly three-fourths of fol. 4^b is left blank. The section treating of the physicians is not separated by any distinguishing mark. The lower part of folio 17^a, and the whole of fol. 17^b and 18^a, are blank.

Fol. 18^b-20^b, containing an account of the poet شکیبی, belong to the section on poets.

Fol. 22^a blank.

Fol. 22^b-23^b, containing notices of the poets میر محمد شریف - ملا شوقی سرمنندی and عبد الله دیک ترکستانی, belong also to the section on poets.

Fol. 24^a begins abruptly with the third *Qism* of the *Khâtimah* on the military officers under the command of the *Khân-i-Khânân*, beginning with نواب خواجہ بیگ مرزا صفوی and ending with رکن - مادمو and حیدر and العابدین, the painters of Akbar's Court.

Fol. 49^a, which opens with extracts from the poems of تنکیبی, is a continuation of fol 20^b.

The remaining portion of the work comprises biographies of poets, with copious extracts from their works, and ends with an account of the author and his family.

The last folio, containing notices of حافظ اسماعیل - نصیرای اصفهانی and میر جعفر, belongs to the section on poets.

Spaces are left blank in many places.

Written in ordinary Nasta'liq, within coloured ruled borders.

Not dated - apparently 17th century.

Marginal notes and emendations, some of which appear to be contemporary with the text, are found throughout the copy. There are several seals on the title-page, but all of them are illegible.

A note on the same page says that the MS. once belonged to the collection of books in the possession of Amân Ullah Khân Firûz Jang (*d.* A.H. 1046 = A.D. 1638), son of the famous Mahâbat Khân Zamânah Beg, who held posts of high distinction under Akbar, Jahângîr and Shâh Jahân. The same page also contains an *Arḍ-īdāh*, dated 14th Shabân, A.H. 1069.

No. 723.

fol. 134 : lines 17 ; size $9 \times 5\frac{1}{2}$; $7 \times 3\frac{3}{4}$.

مآثر الكرام

MA'ÂSIR-UL-KIRÂM.

The full title of the work, as given in the preface, fol. 3^a, is مآثر الكلام (read مآثر الكرام) تاريخ بلگرام. It contains biographical notices of Indian Shaykhs and 'Ulamâ, and especially of those who lived in, or were connected with, the author's native place Bilgrâm and its neighbourhood.

Author : Gulâm 'Alî Âzâd. For his life, see No. 423.

Beginning :—

نسایم المحامد ساریة الى الکیمی السومدی الخ *

We learn from the preface that the author resolved to write an account of the eminent men of Bilgrâm, and therefore collected materials from old documents and reliable persons. His pilgrimage to Mecca in A.H. 1151 = A.D. 1738, however, hindered the execution of his plan. On his return, having settled in the Deccan, he sent for the notes which he had left in Bilgrâm. He wrote a great biographical work, dividing it into two volumes, of which the present volume, consisting of two sections (*Fasl*), is the first.

Fasl I. Notices of saints and holy persons of Bilgrâm and its neighbourhood, in chronological order, fol. 3^b.

Fasl II. Lives of learned men of India, and more especially of Bilgrâm, fol. 77^a.

The author completed the work in A.H. 1166 = A.D. 1753, and gives the chronogram خانمہ عسک at the end.

The author, who mentions himself on fol. 77^a, concludes the work with a short account of his pilgrimage to Mecca.

The second volume of the work, with the special title of *Sarw-i-Âzâd*, is noticed under No. 697.

The *Ma'âşir-ul-Kirâm* is mentioned in Rieu, iii, p. 970; Ethé, India Office Lib. Catalogue, No. 682. See also W. Pertsch, Berlin Catalogue, pp. 566-569, where a complete list of the biographies in the second *Faṣl* of the work is given.

A list of the lives is given at the beginning.

Foll. 1-77^b and from the lower half of 79^a to 118^a are written in a childish Indian *Ta'liq*. The remaining portion is in ordinary, but learned, *Nasta'liq*.

Dated, 20th *Shawwâl*. The year is rendered illegible by a piece of thick paper pasted over it. Apparently, the copy was written in the beginning of the 19th century.

No. 724.

fol. 300; lines 13; size $9 \times 5\frac{1}{4}$; $5\frac{3}{4} \times 2\frac{1}{4}$.

روایح المصطفی من ازهار المرتضی

RAWÂ'IH-UL-MUṢṬAFÂ MIN AZHÂR- UL-MURTAḌÂ.

An exhaustive work, in two volumes, containing notices and accounts of Imâms, 'Ulamâ, and Saints, ancient and modern.

Author: Sayyid Ṣadr-ud-Dîn Aḥmad bin Karim-ud-Dîn Aḥmad ul-Alawî ul-Mûsawî ul-Ḥanafî ul-Qâdirî ul-Bûhârî ul-Bardawânî:

سید صدر الدین احمد بن کریم الدین احمد العلوی الموسوی الحنفی القادری
المومنانی البردوانی.

Beginning:—

الحمد لله على السراء والضراء والسنكر لله على اعطاء النعماء *
الحم

The author is chiefly to be remembered as the donor of the Bûhâr Library (Imperial Library, Calcutta), a collection of 960 Arabic and Persian MSS. and 1500 Arabic, Persian and Urdû books, printed or lithographed.

At the end of vol. ii. the author gives a detailed account of his life and family. He traces his descent from Imâm Mûsâ Kâẓim. Sayyid Ḥusâm-ud-Dîn, an ancestor of the author, married the

daughter of Nuṣrat Shāh, brother of Fīrūz Shāh, and settled in Atrah, two miles from Būhār. The conquest of Bengal by the Timurids scattered the family, some members settling in Dhūlsar. The author's great-great-grandfather, Sayyid Muḥammad Ṣādiq, settled in Būhār. He and his wife became the disciples of Sayyid Shāh Ġulām 'Alī Dastgīr of Shāh Bāzār. Muḥammad Ṣādiq had two sons, Sayyid Ṣadr-ud-Dīn and Sayyid Sirāj-ud-Dīn. Sayyid Ṣadr-ud-Dīn was studying at Murshidābād under the protection of a noble of that place, when he made acquaintance with Mīr Muḥammad Ja'far 'Alī Khān, then only a schoolboy. They lived together, and when the former was elevated to the *Masnad* of Murshidābād, Sayyid Ṣadr-ud-Dīn was appointed *Munshī*. He afterwards became *Mīr Munshī*, and later on the *Madār-ul-Mahām* of the Nizāmat. After a time he returned to Būhār, and married Daulat-un-Nisā, daughter of Qāḍī Ṭālib Ullah of Jhīlū. Sirāj-ud-Dīn, his brother, was married to Ḥāfiẓah Bibī, daughter of Sayyid Bahādur Husayn of Naldāngā in Huglī. When Lord Clive went to Murshidābād to settle the terms of the Nizāmat, Sayyid Ṣadr-ud-Dīn was deputed to act on behalf of the Nāẓim. He enjoyed the favour of Shāh 'Ālam, who made him trustee of the Bā'is Hazāri Parganah, the *waqt* estate of Sayyid Shāh Jalāl-ud-Dīn Tabrizi Ganjrawān Ganj Bakhsb (محلات اوقاف حضرت سید شاه جلال الدین تبریزی گنج روان گنج بخش) and granted him the *A'immaḥ Sanad* of Parganah Ranhattī. Sayyid Ṣadr-ud-Dīn subsequently attracted the notice of Warren Hastings, whom he assisted in the settlement of Bengal Bihār and Orissa. He founded the Jalāliyah Madrasah, which attained a wide reputation under the principalship of the celebrated Maulanā 'Abd-ul-'Alī Baḥr-ul-'Ulūm. The date of the building is A.H. 1189 = A.D. 1775. Sayyid Ṣadr-ud-Dīn attached the Jalāliyah Library, now designated the Būhār Library, to the Madrasah, and also a mosque, built in A.H. 1187 = A.D. 1773. Sayyid Ṣadr-ud-Dīn had a son Sayyid Kafil-ud-Dīn, the author's grandfather, and a daughter Bint-ul-Fātimah by his second wife, Jugnā Bibī, daughter of Sayyid Wāḥid 'Alī of Murshidābād. By his first wife Daulat-un-Nisā Bibī, he had no children. He died, 14th Ramaḍān, A.H. 1211 = A.D. 1796, at the age of seventy-five. Sayyid Kafil-ud-Dīn wasted his property. In his old age, then reduced to extreme poverty, he became a disciple of Shāh Nūr Muḥammad *Naichabband*. He married Zubaydah Bibī, daughter of Sayyid Muḥammad of Huglī, and died A.H. 1243 = A.D. 1827, leaving a son, Sayyid Karīm-ud-Dīn Aḥmad. Karīm-ud-Dīn married Khayr-un-Nisā, daughter of Muḥammad Ṣājid Ṣiddiqī, and died in A.H. 1274 = A.D. 1857, leaving three sons, Ṣadr-ud-Dīn Aḥmad,

the author, Sayyid Sirāj-ud-Dīn, Sayyid Ṣafi-ud-Dīn, and a daughter named Maṣūmah.

The author was born, A.H. 1259 = A.D. 1843. He received his early education from Sayyid Īzād Bakhsh. He spent most of his time in studying, particularly historical works. In his autobiography he speaks of a series of family misfortunes and troubles, and of having suffered imprisonment. He obtained release only after spending more than forty thousand rupees. He regained his former position in society, and served Government and the public in various capacities.

He was a good oriental scholar; and we owe to him the works, *Ḍarb-ul-Maṣālib* and an edition of the *Tārikh-i Nasa'i*. He is also reported to have written a reply to *Shibli Nu'māni's al-Fārūq*, which remains unpublished. He died in 1905, less than a year after his presentation of the Būhār Library to the Government of India.

According to the author's statement in the preface, he commenced the present work in *Shabān*, A.H. 1302 = A.D. 1884, and completed it, 23rd *Dulhijjah*, A.H. 1303 = A.D. 1885. He enumerates more than one hundred works, on which, he says, he based his own. For further particulars of the author, see preface to the Būhār Lib. Catalogue, vol. i; the *Calcutta Review*, vol. iv, No. 3, September, 1922.

The work has been lithographed in Cawnpore, A.H. 1307.

No. 725.

toll. 331; lines and size, same as above.

VOLUME II.

Continuation of the preceding MS.

Beginning:—

در وقت مرض مادر تو الحج *

Copies of some *Sanads* and certificates granted to the author and his ancestors, written in a different hand, are found at the end of the volume.

Both volumes are autograph copies by the author, and contain numerous emendations and corrections in his hand.

Written in hasty Indian Ta'liq.

An index of the names of persons treated in the work is given at the beginning of the first volume.

Dated, Friday, 27th Ṣafar, A.H. 1304.

ROMANCES, TALES AND ANECDOTES.

No. 726.

foll. 209 ; lines 25 ; size $10\frac{1}{2} \times 6\frac{1}{2}$; $8 \times 4\frac{1}{4}$.

ترجمة الفرج بعد الشدة

TARJUMAT UL-FARAJ BA'D-USH-
SHIDDAT.

A collection of anecdotes of deliverance or escape from distress and danger, translated from the Arabic work الفرج بعد الشدة و الضيقة .

Translator: Ḥusayn bin As'ad bin Ḥusayn ul-Muayyadi ud-Dihistānī حسن بن اسعد بن حسين الموندی الدیستانى .

Beginning :—

حمد و ثناء قیومی را که بحر عقول ذریات آدم از ادراک کنوزات

بیچون او النخ *

In the beginning of almost all the copies of this translation, the Arabic original is wrongly ascribed to Abul Ḥasan 'Alī bin Muḥammad ul-Madā'ini المعتمد المدائنی of Baṣrah, who wrote several works dealing with the history of the early Arabs and Islamism, and died in Baḡdād, A.H. 224 or 225 = A.D. 839 or 840. It has been shown by Drs. Rieu, Ethé and others that the real author was Abu 'Alī ul-Muḥassin bin Abil Qāsim 'Alī, better known as Qāḍī ut-Tanūkhī القاضي المشتهر قاضي القاسم على بن ابی القاسم على المشتهر قاضي التنوخي, who died in Baṣrah, A.H. 384 = A.D. 994. In the body of the translation, Qāḍī Tanūkhī is repeatedly mentioned as the real author of the Arabic original, and in the third *Ḥikāyat* of *Bāb* xi, fol. 154^a, he is distinctly said to be the author.

مولف کتاب گوید پدر من فاضل ابو القاسم التنوخي حکایت کرد

که قضای کرخ بغداد مدتها بمن مفوض بود *

(The author of the book says.—“ My father, Qāḍī Abul Qāsim ut-Tanūkhī, relates,” etc.)

The present translation was made by the order of the Wazīr عز الدین طاهر بن زنگی الفو Izz-ud-Din Ṭāhir bin Zingī ul-Faryūmadi

نومدي , probably about the middle or in the latter half of the sixth century of the Hijrah, at any rate, as Dr. Ethé, Ind. Office Lib. Cat., No. 733. says, before 'Aufi, who quotes the work in his جامع الحكايات (see the following No.).

The work is divided into thirteen *Bābs*. each of which contains a number of stories. The second folio of our copy is followed by a large lacuna ; and a great portion of the preface, together with almost the entire first *Bāb*, is wanting.

For further particulars of this well-known work, see Rieu, ii, p. 752 ; W. Pertsch, Berlin Cat., p. 982 ; J. Aumer, p. 56 ; Ethé, Ind. Office Lib. Cat., Nos. 733-738 ; Cat. des. MSS. et Xylographes, p. 408 ; G. Flügel, iii, p. 451, etc. Some of the stories are printed in the appendix of Chodzko's Persian Grammar, new ed., Paris, 1883.

Written in ordinary Naskh.

Not dated ; 19th century.

The original folios are mounted on new margins.

No. 727.

fol. 466 ; lines 31 ; size $12 \times 8\frac{1}{2}$; $9\frac{1}{2} \times 6\frac{3}{4}$.

جامع الحكايات

JĀMI'-UL-HIKĀYĀT.

An old and complete copy of the famous work Jāmi'-ul-Hikāyāt, containing a vast collection of stories and detached narratives with miscellaneous notices, based on historical works or oral information.

Author : Nūr-ud-Dīn Mh̄ammad 'Awfi نور الدين محمد عوفي .

Beginning :—

حمد بيبعد مبدعي را كه از بدايت صباح وجود تا نهايت رواج عدم
هرچه هست در حد پادشاهي اوست الخ *

The full title of the work, as given on fol. 3^a, in agreement with Hāj. Khal., vol. ii, p. 510, and many others, is جامع الحكايات و لوايع الروايات . Dr. Ethé, Ind. Office Lib. Cat., No. 600, however, entitles it د جوامع الحكايات و لوايع الروايات , apparently for the reason that جوامع and not جامع , rhymes with لوايع .

Nūr-ud-Dīn Mh̄ammad 'Awfi is the author of the well-known earliest Persian *Tadkirah* لباب الالباب (described by Bland, J.R.Ā.S., vol. ix, pp. 112-126), which he dedicated to Sultān Nāṣir-ud-Dīn

Qubāchah's Wazīr 'Ayn-ul-Mulk Ḥusayn ul-Ash'ari. 'Awfi lived in Diblī during the time of Sultān Shams-ud-Dīn Īltamish (A.H. 607-633 = A.D. 1211-1236). He commenced this work at the desire of his former royal patron, Sultān Nāṣir-ud-Dīn, after whose fall he attached himself to the Court of Sultān Īltamish, and completed it for the latter's Wazīr, Qiwām-ud-Dīn Muḥammad bin Abū Sa'īd ul-Junaydī.

For further particulars of the work and the author, see Ḥabib us-Siyar, vol. ii, juz 4, p. 163; Tārīkh-i Firishtah, vol. i, p. 117; Sprenger, Oude Catalogue, pp. 1-6; Ethé, Boil. Lib. Cat., Nos. 324-331; Ethé, Ind. Office Lib. Catalogue, Nos. 600-604; Rieu, ii, p. 749; G. Flügel, vol. i, p. 410; Elliot, Hist. of India, vol. ii, pp. 155-203; Mélanges Asiatiques, vol. iii, p. 728; Ouseley's Travels, vol. ii, p. 363. The contents of the work have been described in Rieu, *loc. cit.*

The work is divided into four *Qisms*, each subdivided into twenty-five *Bābs*.

An old copy. Written in learned Naskh. The letter *Dāl* is always dotted.

Not dated; 15th century.

No. 728.

foll. 298; lines 15; size $8 \times 5\frac{1}{2}$; $5\frac{1}{4} \times 3$.

طوطي نامه

TŪTĪ NĀMAH.

The popular 'Tales of a Parrot.'

Author: Diyā-ud-Dīn Nakhshabī ضیاء الدین نخشبى.

Beginning:—

مذاجات بحضرت رازق الغراب فی غشه که رازق وحوش الخ *

The author, a native of Nakhshab, led a pious life in Badā'un, and died, according to the Akhbār-ul Akhyār, p. 119, A.H. 751 = A.D. 1350. Other works left by him are: سلک سلوک - کليات و-عشره مبشرة - لذت النساء - جرات. See Elliot, History of India, vol. vi, p. 485, and Rieu, ii, p. 740.

The work, containing fifty-two stories, was composed in A.H. 730 = A.D. 1330.

Comp. Rieu, ii, p. 753; W. Pertsch, Berlin Catalogue, p. 985; Zeitschrift der D.M.G., vol. xxi, p. 505; J. Aumer, pp. 53 and 54; Ethé, Bodl. Lib. Cat., Nos. 444-448; Ethé, Ind. Office Lib. Catalogue, Nos. 743-754, etc., etc. It has been translated into English by M. Gerrans, London, 1792. A Turkish imitation of the work has been translated into German by George Rosen, Leipzig, 1858. For an abridged version of the *Tûṭī Nāmāh* by Qâdiri, see Ethé, India Office Lib. Catalogue, No. 752.

The work has been repeatedly lithographed in India.

Written in ordinary Naskh, with occasional marginal notes.

Dated. A.H. 1057.

No. 729.

fol. 126; lines 19; size $8\frac{3}{4} \times 5\frac{3}{4}$; $7 \times 4\frac{1}{4}$.

THE SAME.

Another copy of Nakhshabî's *Tûṭī Nāmāh*.

Written in fair Nasta'liq, with the headings in red.

Dated, 7 *Sha'bân*, A.H. 1150.

No. 730.

fol. 197; lines 23; size $9\frac{1}{2} \times 5\frac{1}{2}$; $6\frac{1}{2} \times 3\frac{3}{4}$.

نسيم الربيع

NASÎM-UR-RABÎ.

A vast collection of sayings and anecdotes of prophets, kings, nobles and saints, illustrating religious, moral, intellectual or divine qualities and the opposite vices, translated from the famous work, *Rabî-ul-Abrâr*, of Abul Qâsim Maḥmūd bin 'Umar uz-Zamakhsharî (d. A.H. 538 = A.D. 1143).

The translator does not reveal his name. The Arabic original is mentioned in Hâj. Khal., vol. iii, p. 344, and in a note written in a later hand on the margin of p. 345 of the Library copy of the said work, a Persian translation of the work is ascribed to Mullâ Qiwâm-ud-Dîn ملا قوام الدين, who, it is said there, made it during the reign of Âbu'l Fawâris Shâh Shujâ'.

Beginning —

حمد بيمعذور مبدعى را تقدست اسماءه كه بتاتير صبح اقبال از مطلع
آمال بى حكم مطاع او طالع فکردد *

In the preface, the translator, after highly eulogising the reigning King Jalâl-ud-Dîn Abil Fawâris Shâh Shujâ', dedicates the work to his Wazir, Amîr Salgar Shâh. Shâh Shujâ', the second King of the Mazaffarî dynasty, reigned from A.H. 759-786 = A.D. 1357-1384. The celebrated Hâfiz of Shirâz lived in his Court.

According to Rieu, Supplement. Arabic Catalogue, p. 714, the Arabic original is divided into ninety-eight chapters; but the present translation contains only eighty-two.

A copy of the work, transcribed from the present MS., is noticed in the Bûhâr Library Catalogue, vol. i, p. 332.

Written in fair Naskh.

Dated, 27 Rajab, A.H. 993.

Several seals of the nobles of Shâh Jahân's Court, and one of محمد جابر الله خان رضى, dated A.H. 1163, are found on the title-page.

No. 731.

fol. 370, lines 15-19; size $10 \times 6\frac{3}{4}$; 7×4

انوار سهيلي

ANWÂR-I SUHAYLÎ.

The well-known Persian translation of Kalilah and Dimnah.

Translator: Husayn bin 'Alî ul-Wâ'iz Kâshifî الواعظ بن على الكاشفى (see No. 498).

The copy is slightly defective at the beginning, and opens abruptly thus:—

این کلام سعادت فرجام آنست که اى دعوات کنندگان عالمان الخ corresponding with the first line, page 4. of J. Ouseley's edition, 1851

It would appear from the preface that the work is a modernized version of Naṣr Ullah bin Muḥammad bin Ḥamîd's older Persian translation of Al-Muqaffâ's Arabic text, which was made at the request of Nizâm-ud-Dîn Amîr Shaykh Aḥmad ul-Suhaylî (d. A.H. 907 = A.D. 1501), who was a disciple of Shaykh Âdarî and a favourite of Abu'l Gâzî Sulṭân Husayn. The author omitted the first two chapters, and reduced the number to fourteen.

For further particulars of the author and the work, see Rieu. ii, p. 756; Ethé, Bodl. Lib. Cat., Nos. 431-437; Ethé, Ind. Office Lib. Cat., Nos. 757-766; Cat. des MSS. et Xylographes, p. 409; Hâj Khal., vol. v, p. 239; Zenker, i, pp. 83 and 84. The work has been edited, Calcutta, 1804, 1816, 1824, etc., Hertford (by Charles Stewart), 1805, (by J. W. Ouseley), 1851; lithographed, A.H. 1270; and translated into English by E. B. Eastwick, Hertford, 1854, by A. N. Wollaston, London, 1878. Parts of the work have been printed (with a translation) in the Asiatic Journal, vol. v, in Langlé's Chrestomathy, and in Spiegel's Chrestomathia Persica, pp. 23-40, which last selections have been translated into German by H. Ethé (Morgenländische Studien, Leipzig, 1868, pp. 147-166). See also A. Rogers, Persian Anthology, London, 1889, pp. 35-47, where some miscellaneous verses have been published in an English translation.

Written in various hands.

Dated, A.H. 1218.

No. 732.

fol. 245; lines 15; size $9\frac{1}{4} \times 5\frac{1}{4}$: $6\frac{1}{4} \times 3$.

لطائف الطوائف

LATÂ'IF-UT-ṬAWÂ'IF.

A collection of jests and witty sayings about the different classes of men.

Author: 'Alī bin Ḥusayn ul-Wâ'iz ul-Kâshifi الواعظ الكاشفي المشتهر به صفى.

Beginning:—

بعد از ادای لطائف تحمیدات الهی و وظائف صلوة حضرت رسالت
پناهی علیه و آله صلوة الخ *

'Alī bin Ḥusayn, better known as Šafi, was the son of the author of the Anwār-i Suhaylī (see No. 731). It would appear from the preface that, after the author's release from one year's imprisonment at Harât, he, in A.H. 939 = A.D. 1532, went to Ġarjistân, where he was favourably received by Sultân Shâh Muḥammad, for whom he wrote the present work.

It is divided into fourteen Bâbs, according to the persons, or classes of men, to which the stories relate, as enumerated in the preface, fol. 3^b-4^a:

1. Relating to the Prophet :

در بیان استعجاب و ذکر بعضی از مطالبها که پیغمبر علی الله علیه و سلم باصحابه فرمودند *

2. Relating to the Imâms :

در ذکر بعضی از نکات شریفه و حکایات لطیفه ائمه معصومین صلوات الله و سلامه علیهم اجمعین با خواص خویش الخ *

3. Relating to Kings :

در ذکر حکایات لطیفه ملوک و حکام و ظرایف سلاطین اذله الخ *

4. Relating to Amirs, royal favourites, Wazirs and high officials :

در ذکر لطائف امرا و مقربین و ظرائف وزرا و ارباب دیوان *

5. Relating to men of letters, Munshîs, courtiers and brave men :

در لطائف ادیبان و منسیان و ندیمان و سیاهیان و دایران در منظره پادشاهان *

6. Relating to Arabs of the desert, grammarians, orators, etc :

در لطائف اعراب و نکات فصحا و بلغا و ذکر بعضی از حکم و امثال ایشان *

7. Relating to Shaykhs, 'Ulamâ, Qâdis, Jurors, etc :

در لطائف مشایخ و علما و قضا و قضا و واعظین *

8. Relating to philosophers, ancient and modern, physicians, interpreters of dreams, astrologers :

در لطائف حکمای متقدمین و متأخرین و حکایات عجیبه اطبا و معبرین و منجمین *

9. Relating to poets, etc .

در لطائف شعرا و بدیهه گفتن ایشان در محله و ذکر بعضی از عجائب صنائع شعری و بدائع فکری ایشان *

10. Relating to male and female wags :

در لطائف ظریفان از مردان و زنان *

* 11. Relating to misers, gluttons and parasites :

در حکایات و لطائف بخیلان و بر خواران و طفیلیان *

12. Relating to greedy men, thieves, beggars, blind and deaf men :

در لطائف طمعان و دزدان و گدایان و کوران و کران *

13. Relating to children and slaves :

در لطائف کودکان و غلامان و کنیزان زیرک *

14. Relating to simpletons, liars and impostors .

در لطائف و حکایات ابلهان و کدایان و مدعیان الحج *

Spaces for rubrics are left blank in several places.

The work is also known as طائف الطوائف .

Written in ordinary Ta'liq.

Not dated : 18th century.

The first and the last fifteen folios are supplied in a later hand.

A seal, dated A.H. 1237, and bearing the inscription نواب ناظر سدد is found on fol. 2^a.
نواب ناظر سدد is found on fol. 2^a.

No. 733.

fol. 194 : lines 15 : size $9 \times 7\frac{1}{4}$: $7 \times 4\frac{1}{2}$

THE SAME.

Another copy, beginning as above.

Written in ordinary Ta'liq.

Dated, A.H. 1246.

Scribe : ساری لعل .

No. 734.

fol. 175 : lines 15 : size $9\frac{1}{2} \times 5\frac{1}{2}$: $6\frac{1}{2} \times 3\frac{1}{2}$

THE SAME.

Another copy. A few lines at the beginning are wanting, and the MS. opens abruptly thus:—

منم رسیده بدین ملک چون بهست مغلد

The last four lines are also wanting.

Written in ordinary Ta'liq.

Not dated : 19th century.

No. 735.

fol. 306; lines 17; size 19×8 ; $9\frac{1}{4} \times 5$.

عیار دانش

‘IYÂR-I DÂNISH.

A modernized version of Kalilah and Dimnah.

Author: Abul Faḍl bin Mubârak ابن الفضل بن مبارک (see No. 552).

Beginning:—

سپاس ازل و ابد خداوندي را که از کوان تا کوان انسخ *

We learn from the preface that the author was ordered by Akbar to re-write in easy and simple style the version of Ḥusayn Wâ‘iz Kâshifî (See No. 731). He did so, restoring the two introductory chapters omitted by the latter. The date of completion of the work, given at the end, fol. 303^a, is A.H. 996 = A.D. 1588. Comp. Rieu, ii. p. 756; W. Pertsch, Berlin Catalogue, p. 974; J. Aumer, p. 47; G. Flügel, iii, p. 286; Ethé, Bodl. Lib. Catalogue, Nos. 438-440; and Ind. Office Lib. Catalogue, Nos. 767-777.

Written in large Ta‘liq, with an illuminated head-piece, by order of مري بایلو (?) at Lucknow.

Dated. A.H. 1223 = A.D. 1808.

No. 736.

fol. 248; lines 15; size $9\frac{1}{4} \times 6$; $6\frac{1}{2} \times 3\frac{3}{4}$.

THE SAME.

Another copy of the preceding work.

The top of the folios towards the end of the copy are pasted over with thick patches.

Written in ordinary Ta‘liq.

Dated. 1319 Faṣlî.

No. 737.

fol. 193; lines 14; size 9×8 ; $6\frac{3}{4} \times 5\frac{3}{4}$.

THE SAME.

Another copy, beginning as usual.

A damaged copy; written in Nîmshikastah.

Dated, A.H. 1225.

Scribe: انوب لال .

No. 738.

fol. 318; lines 23; size $9\frac{1}{4} \times 5\frac{1}{2}$; $8 \times 4\frac{1}{2}$.

زينت المجالس

ZÎNAT-UL-MAJÂLIS.

A vast collection of historical anecdotes and stories, moral sayings, and other miscellaneous notices.

Author: Majd-ud-Dîn Muḥammad ul-Ḥasanî معمد الدين محمد الحسنی .

Beginning:—

ثغلى نامتذاهي و حمد نا محصور
بران سزاست كه شد هر دو كون ازو معمور

The author, who lived in Persia under Shâh 'Abbâs I, began the work in A.H. 1004 = A.D. 1596.

A very full description of its contents is given in Rieu, ii, p. 758.

Printed in Teheran, A.H. 1270.

Written in ordinary Nasta'liq.

Dated A.H. 11 (*Sic*).

Scribe: كمال الدين .

No. 739.

fol. 256; lines 31; size $13\frac{3}{4} \times 8\frac{3}{4}$; $9\frac{1}{2} \times 5$.

زبدة الرموز

ZUBDAT-UR-RUMÛZ.

The popular romance of Ḥamzah, the uncle of the Prophet.

Author: Ḥâjî Qiṣṣah Khwân Hamadânî حاجي قصه خوان همداني .

Beginning:—

* خلاصه کلمات راویان اخبار و سخن پردازان عالمقدار النخ

We learn from the preface that, in A.H. 1022 = A.D. 1613, the author came from 'Irâq to Ḥaydarâbâd, and got access into the

court of Sultân Muḥammad Qutub Shâh. i.e., ‘Abd Ullah Qutub Shâh of Golconda (A.H. 1020-1083 = A.D. 1611-1672). He had brought with him several copies of the romance of Ḥamzah, which he showed to his royal patron. The Sultân, says the author, ordered him to write the present version. As for his sources the author mentions the following:—

- خواجه عبد القادر مراغه - خواجه شمس تبریزی - مولانا ابو المعالی نیشاپوری
- رازی ابن رازی and نصر نازرگان ترمذی - جلال بلخی - مسعود مکی

As for the origin of this romance, we are told in the beginning of the preface that, after the death of Ḥamzah, whenever the Prophet happened to pass by the gate of his uncle's house, the ladies residing in the vicinity used to lament the loss of the great hero by referring to his valour and gallant deeds. This, says the author, caused the Prophet to devote a portion of his time to them. The author then adds that, first of all, Mas‘ūd Makki, a man reputed for his eloquence, wrote a version of the romance. With a view to putting a check to the hostilities of the people against the Prophet, this Mas‘ūd Makki devised the plan of keeping them engaged in listening to the romance, a portion of which he narrated to them every day. A second account of the origin of the romance, given by the author, is that one of the Abbasid Caliphs suffered from delirium. The distinguished philosophers of his court prepared this romance for the Caliph, to whom they narrated it until he was cured. The author then proceeds to say that the romance was translated into Persian during the time of the Samanide Kings: that the Persian version is due to Abū’l Ma‘ālī Nishāpūrī and Jalāl Balkhī, and that Sultân Ḥusayn Muḥtāqī wrote the story from its beginning down to the captivity of Īraj.

The present version is divided into numerous sections, un-numbered. Ḥamzah is always designated as صاحب قرآن. The MS. is defective towards the end. It begins with an account of the birth of Būzarchmihr, and breaks off in the middle of the account of Qāsim and Badī‘uz-Zaman's march against ‘Ajam, with the following words:—

..... فضل بر بدیع نکاه کرد و گفت چه کنم بدیع گفت

Comp. Rieu, ii, p. 760; J. Aumer, p. 55; Ouseley Collection, No. 430; Bibliotheca Sprenger, No. 1628; Ethé, Bodl. Lib. Catalogue, No. 473; Ethé, India Office Lib. Catalogue, Nos. 784-785; Būhār Lib. Catalogue, vol. i, Nos. 462-463; Garcin de Tassy, Histoire

de la littér. Hind. 2nd ed., vol. i, p. 236. A Turkish version of the romance is noticed in G. Flügel, ii., p. 29.

The Dāstān-i Amīr Ḥamzah has been lithographed at the Nawal Kishore Press. An enlarged version has been printed in seven volumes Teheran, A.H. 1274.

Written in fair Nasta'liq with an illuminated, but faded, 'Unwān in the beginning.

Not dated; 18th century.

Several seals of the late kings of Oude are found on the title-page.

The MS. is water-stained

No. 740.

fol. 288. lines 17: size $9\frac{1}{2} \times 6: 7 \times 4$.

احسن الحكايات

AḤSAN-UL-HIKĀYĀT.

A collection of thirty-one anecdotes.

Beginning:—

سپس خداوند سخن آفرین را بد سخن دادا فلوان نمود *

It would appear from the preface that the author, who does not reveal his name, was a courtier of Zafar Khān (i.e., Aḥsan Ullah Zafar Khān, Aḥsan, the governor of Kabul and Kashmīr, an autograph copy of whose Kuḥlīyāt has been noticed under No. 329). It is said that in A.H. 1011 = A.D. 1632, when Zafar Khān took charge of the government of Kashmīr, he found there Ḥafīz Muḥammad Riqā, an old man of ninety years of age, who during the fifty years of his life in India had travelled to distant parts of India, and had finally settled in Kashmīr. Thus Ḥafīz, says the author, occasionally visited the governor, and pleased him by narrating interesting anecdotes and events, of most of which he had been an eye-witness. As these anecdotes were of true events, the author was requested by Zafar Khān to write them down in the form of the present book. The work is named after the author's patron. It is further stated that in A.H. 1053 = A.D. 1643 Ḥafīz Muḥammad Riqā went on a pilgrimage to Mecca, and died in Madinah on his way back to home.

The anecdotes are for the most part connected with well-known Moslem rulers and kings.

Occasional marginal notes.

Written in ordinary Indian Ta'liq.

Dated, Duḥijjah, A.H. 1259.

No. 741.

foll. 245 ; lines 17 ; size $12 \times 7\frac{3}{4}$; $9 \times 4\frac{3}{4}$.

بهار دانش

BAHÂR-I DÂNISH.

The popular romance of Jahândâr Sultân and Bahrawar Bânû.

Author : Shaykh 'Inâyat Ullah تنبیح عنایت الله.

Beginning :—

* فاتحه کتاب مستطاب آفرینش و پیرایه صحیفه دانش و بیدش النخ *

The author, who, according to Rieu. p. 765, died in 19 Jumâda, I. A.H. 1088 = A.D. 1677, completed the work in A.H. 1061 = A.D. 1651.

The work is preceded by a preface of the author's younger brother and pupil, Muḥammad Ṣâliḥ Kanbû, the well-known author of the 'Amal-i Ṣâliḥ (see No. 569).

For editions and translations, see Rieu ii. p. 765, and Ethé, Ind. Office Lib. Catalogue. No. 806.

Written in fair Indian Nasta'liq, with an illuminated head-piece.

Not dated : 19th century.

No. 742.

foll. 380 : lines 13-16 ; size $10 \times 6\frac{1}{2}$; $7 \times 3\frac{1}{2}$.

THE SAME.

A modern and slightly defective copy of the Bahâr-i Dâniṣh, beginning as usual.

The last folio is missing.

Written in cursive Ta'liq

Not dated : 19th century.

No. 743.

foll. 111 ; lines 11 ; size $9\frac{3}{4} \times 7\frac{3}{4}$; $8\frac{1}{4} \times 6$.

قصه کامرूप

QIṢṢAH-I KÂMRÛP.

The story of Kâmrûp and Kâmlatâ.

Beginning :—

* قصه برادران (پردازان read) غریب آثار و داستان طرازان سوانح روزگار *

In Rieu, ii, p. 763, and Ethé, India Office Lib. Catalogue, No. 821, the work is ascribed to Mir Muḥammad Kâzim Ḥusaynî, with the *takhalluṣ* Karîm, who was in the service of 'Abd Ullah Qutub Shah (reigned A.H. 1035–1083 = A.D. 1626–1672), and whose poetical works are noticed by Rieu, ii, p. 683. At the end of the present copy the work is ascribed to Nawwâb Himmat Khân, son of Khân Jahân Khân. In the beginning of his Maṣnawî, entitled Dastûr-i Himmat, which treats of the story of Kâmrûp and Kâmlatâ, Murâd says that his patron, Himmat Khân, wrote the story in prose, and that he versified it under the title Dastûr-i Himmat (see Rieu, p. 697).

Mir 'Isâ received the title of Himmat Khân from Aurangzib, and died in A.H. 1092. See Ma'âṣir-ul Umarâ.

Comp. W. Pertsch. Berlin Catalogue. p. 995; Sprenger, Oude Catalogue, p. 456.

The work has been translated into English by W. Franklin, London, 1793.

Written in careless Ta'liq.

Dated. A.H. 1159.

Scribe : بركت الله .

No. 744.

fol. 10; lines 8; size $10\frac{3}{4} \times 7$; $7 \times 3\frac{1}{2}$.

قصه سلمان فارسی

QIṢṢAH-I SALMÂN FÂRSÎ.

The story of Salmân Fârsî's conversion to Islâm, as narrated by Ibn-i Bâbüyah (d. A.H. 381 = A.D. 991).

Beginning:—

ابن بابویه علیہ الرحمة بسند معتبر از حضرت موسی بن جعفر علیہ السلام روایت نمودہ النج *

There is no preface to the work, nor is the name of the author or the title of the work given in the text. The work is however endorsed in a later hand as قصه حضرت سلمان فارسی .

Written in beautiful Nasta'liq.

Not dated; apparently 17th century.

The original folios are placed in new margins

No. 745.

fol. 156: lines 15; size $10 \times 6\frac{1}{2}$; $7\frac{1}{4} \times 4$.

رياض الكمال

RIYÂD-UL KAMÂL.

A Persian romance, written in imitation of the story of Hamzah, mixed with numerous maxims and good counsel, illustrated by moral anecdotes, together with a geographical account of the world.

The first three pages are blank, and the MS. opens abruptly thus:—

افزای جوهر مرهنگ درة الناج سلطنت گوهر شبچراغ خلافت *

The name of the author could not be ascertained, but it appears from the preface that he wrote this work for Muhammad Shâh, surnamed Raḡhan Akhtar (A.H. 1131–1161 = A.D. 1719–1748). The author divided the work into seven *Qism*, each devoted to an *Iqlim* in which the story of some great king is related. The title of the work gives the date of its composition A.H. 1133 = A.D. 1721.

In the conclusion the author says that this is the first *Jild* of the *Riyâd-ul Kamâl* and that, if chance favours him, he will shortly write the second *Jild*.

The present MS. comprising the story of Khâwar Shâh and Khwurshid Lagâ, the daughter of the emperor of China, ends with an account of Jâbalsâ and Jâbalqâ.

Written in beautiful Nasta'liq, on gold-sprinkled paper, within gold-ruled borders. The first two pages are beautifully illuminated.

The original folios are mounted on new margins.

Not dated, 19th century.

Scribe. نظام الدین انصاری.

No. 746.

fol. 152: lines 11; size 9×6 ; 6×3 .

بکاولی

BAKÂWALÎ.

The popular story of prince Tâj-ul Mulûk and Bakâwali.

Author. عزت اللہ بنگالی عزت اللہ بنگالی.

Beginning, as in the Berlin copy:—

یذنت دیدارچہ سخن بزم سخن آفریدی کہ فعل کنجینہ دلہارا الخ *

It would appear from the preface that the author translated this work from Hindûstâni. He commenced it before A.H. 1134 = A.D. 1722, at the request of his intimate friend, Nazar Muḥammad (not Muḥammad, as given in *Ethe. Ind. Office*, No. 828), whose sudden death in *Dulhijjah* in the same year gave the author a very severe shock, and interrupted the continuation of the work. Subsequently, he completed it at the request of some other friends.

Comp. W. Perstch, *Berlin Catalogue*, p. 996, where the name of the author appears as Ināyat Ullah. The beginning of the present copy agrees with the copy in the Berlin Library as well as with the one noticed by *Ethe. Ind. Office Lib. Catalogue*, No. 829. This Persian version has again been translated into Hindûstani by Nihāl Chund, under the title of *محدث نسیم* (see 'Gooli Bukawleeh,' Hindustani, by Nihāl Chund, preface by J. Gilchrist, Calcutta, 1804, translated into French by Garen de Tassy in the '*Revue d' Orient*' 1858). A Hindûstani adaptation of the story, entitled *گلزار نسیم*, in verse, was composed by Pandit Daya Shankar in A.H. 1254 = A.D. 1838. See *Sprenger. Catalogue*, p. 629.

The present MS. is defective towards the end and breaks off with the following words in the course of the story of Bahram's arrival in the island of Firdous:—

دکاء نگاہش برپست آیدند آمدند . . .

Written in legible Indian Ta'liq.

Not dated; 19th century.

No. 747.

coll. 44, lines 15, size 8½ × 5, 5½ × 3

قصہ مہر جبین و نیر افروز

QISSAH-I MIHR JABĪN WA NAYYAR AFRŪZ.

A Persian story on the love adventures of Mihr Jabīn and Nayyar Afrūz.

Neither the author's name, nor the title of the work, is found

anywhere. In the beginning the author designates himself لطيف نول ; but in the subscription he is called كسيف نول .

Written in beautiful Nim Shikastah on floral designed paper, with an illuminated head-piece.

Dated, Rabi' 1. A.H. 1150.

No. 748.

fol. 808 ; lines 25 ; size $13 \times 7\frac{1}{4}$; $10\frac{1}{2} \times 5$.

نالۀ عندليب

NĀLAH-I 'ANDALĪB.

The romance of the Prince Mihr-i Jahângîr, the son of Falak Qadr and grandson of 'Arsh Āshiyân, the king of Rûm and Arabia, and his friend Mâh-i Munîr, the son of the Prince's Wazîr, transformed by a bogus Faqîr, one of them into a nightingale and the other into a rose. Hence the story is sometimes styled انسانۀ گل و بلبل .

Author: Khwâjah Muḥammad Nâṣir Muḥammadi, poetically surnamed 'Andalib : خواجه محمد ناصر محمدی المخلص به عندليب .

Beginning:—

* الحمد لله الرحيم الرحمن الذي خلق الانسان و علمه البيان النخ *

The author, a great Sûfi of his age, was a lineal descendant of the celebrated Saint. Khwâjah Bahâ-ud-Dîn, the founder of the Naqshbandî order. See Majma'-un-Nafâ'is, vol. ii, fol. 324^b; Gul-i-Ra'nâ, fol. 182^b. The author left three sons, of whom the second, Khwâjah Mir Dard, is the author of several works on Sûfism. Arzû, in his Majma'-un-Nafâ'is, claims to have enjoyed the author's favour for thirty years. The author's son, Khwâjah Mir Dard, in the conclusion of his Sham'-i-Mahfil (see No. 1412), says that his father died in A.H. 1172 = A.D. 1759.

As for the origin of the work, the author says that he was pressed by some of his spiritual friends to explain to them the beauties and delicacies of Sûfism and theology, as well as the doctrines of ethics, moral principles, etc. The author therefore expounded these subjects in the form of the present interesting and impressive romance, illustrating it by quotations from the Qurân, the sayings of the Prophet and other great men. The way in which the composition was carried on was that, every night, the author

dictated in Persian a portion of the story, and this was written down verbatim by Khwâjah Mîr Dard : in his absence, the author's friend, Bidar, performed the same duty. In the absence of both, the author took upon himself the task of writing. The date of composition, A.H. 1153 = A.D. 1740, is expressed by the chronogram نالُّ عندليب . گلشنِ ماست .

A full list of the contents is given in foll. 1-14.

Written in fair Ta'liq.

Not dated ; 19th century.

No. 749.

foll. 201 ; lines 25 : size 12 × 8 ; 9½ × 5¼.

بوستان خیال

BÛSTÂN-I KHAYÂL.

The most popular and the longest Persian romance. It relates the adventures of a large number of fictitious personages belonging to the class of Jinns and Peris as well as to mankind.

Author : Muḥammad Taqî ul-Ja'fari ul-Ḥusaynî, poetically sur-named Khayâl محمد تقی الجعفری الحسینی المتخلص بخیال .

The author, a native of Aḥmadâbâd in Gujarât, was a pupil of the poet Şâbit. He came to Bengal in the time of 'Alî Wardî Khân, and died A.H. 1173 = A.D. 1760. He devoted more than fourteen years to the composition of the work. It comprises no less than fifteen volumes. He commenced the first volume in A.H. 1155 = A.D. 1742 at Shâh-Jahânabâd, and the last at Murshid-âbâd, A.H. 1169 = A.D. 1755, and completed it in the month of Duḥijjah of the same year. The author dedicates the work to his patron, Nawwâb Rashîd Khân Bahâdur, popularly known as Mirzâ Muḥammad 'Alî Rafî' Ullah, and his brothers, Nawwâb Muḥammad I-ḥâq Khân and Nawwâb Mirzâ 'Alî Khân.

The whole work consists of three great *Bahâr*, divided into volumes, some of which are again subdivided into *Gulshân*, *Gulzâr*, *Shatr*, etc.

The first *Bahâr*, styled Mahdî Nâmah مہدی نامہ, serves as a sort of *Muqaddimah* or introduction to the whole work, and consists of two volumes. It treats of the history of Sultân Abul Qâsim Muḥammad Mahdî and of other ancestors and predecessors of Sultân Mu'izz-ud-Dîn. The second *Bahâr*, styled Mu'izz Nâmah معزز نامہ or

Qā'im Nāmah قائم نامه, relates the history of Mu'izz-ud-Din, designated Ṣāhib Qirān-i Akbar, that is to say, Khalif al Qā'im bi Amrillah. It is subdivided into a *Maqabliyah* and two *Gulshan*, each *Gulshan* consisting of two *Gulzar*. The second *Bahar* comprises volumes three to seven. The third *Bahar* styled *Khawshid Nāmah*, comprising volumes eight to fifteen, relates the adventures of *Shahzādah Khawshid Tāj Bakūsh* and *Shahzādah Badr-i Munir* respectively designated Ṣāhib Qirān-i Aẓam and Ṣāhib Qirān-i Aṣḡar. It is subdivided into seven books جلد, the second of which consisting of two *Daftar* or *Shatr*, has the special title of *Shah Nāmah-i Buzurg* شاهنامه بزرگ. Comp. Rieu, ii. p. 770; J. Aumer, p. 57; Eth. Bodl. Lib. Catalogue, No. 480; Eth., India Office Lib. Catalogue Nos. 833-845; Būhār Lib. Cat., vol. i. Nos. 448-460. An abridged Urdū translation of the work, styled *Zublatul-Khayāl*, was edited by Ālam 'Ali of Kurāyah, Calcutta, 1834; see Garcin de Tassy, *Histoire de la Littérature Hindoue* i. p. 186.

The present MS., comprising the first volume of the first *Bahar*, begins thus:—

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Written in Nūn *Shikastah*.

Not dated—beginning of the 19th century

No. 750.

roll 368; lines 15; size 6 1/2 x 6 1/2 (7 1/2 x 4 1/2)

THE SEVEN WORKS.

The second volume of the first *Bahar*.

Beginning.—

ذکر من سلطان سواد قلم معتمد دینی و بادشاه دادگان و بعضی
امرا عرب بلکه این اخلاص رساله حکیم چلین آورده اند *

Written in ordinary *Ta'liq*

Not dated—19th century

No. 751.

fol. 350; lines 19: size $12 \times 8\frac{1}{2}$; $9\frac{1}{4} \times 6\frac{1}{4}$.

THE SAME WORK.

Foll. 1-54. The *Muqaddimah* of the second *Bahâr* or the third volume.

Beginning:—

هرگونه ستایش که در دل هر ستایش کننده بگذرد +

Foll. 56-170. The fourth volume.

Beginning:—

ابتدای سخن بلام خداست

This portion is dated, 17 *Sha'ban*, A.H. 1274.

Foll. 171-350. The fifth volume.

Beginning:—

بعد از حمد و ثنای حضرت رب العالمین و نعت دلگشای سید المرسلین *

The third and fourth volumes are written in *Nim Shikastah*; the fifth in fair *Ta'liq*

No. 752.

fol. 153; lines 14: size 12×9 ; 9×6 .

THE SAME WORK.

The sixth volume.

Beginning:—

حمدی که اگر تمام دریاهاى زوی زمین مرکب شود النج *

Spaces for headings are left blank throughout the copy.

Written in ordinary *Ta'liq*.

Not dated; 19th century

Scribe: محمد احسن.

No. 753.

fol. 282; lines 15; size $9\frac{1}{4} \times 6$; $6\frac{1}{4} \times 3\frac{1}{2}$.

THE SAME WORK.

The seventh volume.

Beginning:—

بِذَمِ خَدَائِي که از مِشْتِ خَاکِ

Written in ordinary Nîm Shikastah.

Dated, 10 Dûlqa'd. A.H. 1235.

No. 754.

fol. 329; lines 21; size $13\frac{3}{4} \times 9\frac{1}{4}$; $10 \times 6\frac{1}{4}$.

THE SAME WORK.

This volume, forming a portion of the second *Bahâr*, and called at the beginning 'the third volume of the second *Bahâr*' حلد سیوم از بهار دوم, begins thus:—

بعد حمد حضرت رب الانام جل جلاله و عم نواله و نعت رسول
الکرام النعم *

Written in Nîm Shikastah.

Not dated; 19th century.

No. 755.

fol. 407; lines 21-23; size 11×7 ; 8×5 .

THE SAME WORK.

The eighth volume.

Beginning:—

ادای حمد و سپاس رب العالمین حکیم علیم و نعت درود سید
المرسلین النعم *

Written in different hands.

Not dated; 19th century.

The paper towards the beginning of the copy is becoming brittle.

No. 756.

fol. 108; lines 18-21; size $11\frac{3}{4} \times 7\frac{1}{4}$; $9 \times 5\frac{1}{2}$.

THE SAME WORK.

The ninth volume.

Beginning:—

بعد از سپاس و ستایش خداوند غفور الرحیم و الصلوة *

The copy is defective towards the end, and breaks off with the following words:—

مہتر با خود فکر کرد کہ کاری بر آید از ہمین راہ خواهد بر آمد و آن
مسئکلی است برگشتہ نزد خسرو آمد و گفت *

Written in different ordinary hands

Not dated ; 19th century.

No. 757.

fol. 244 : lines 15 ; size $9 \times 5\frac{3}{4}$; $6\frac{1}{2} \times 3\frac{1}{2}$.

THE SAME WORK.

The tenth volume (first *Daftar* or *Shatr*).

Beginning:—

ذیکوترین محمد و عالی ترین اثنیہ سزاوار جذاب حضرت خاتون
البرایاست الخ *

Written in ordinary Ta'liq

Dated, 12 Rajab, 1227 Faşli.

No. 758.

fol. 216 : lines 22 ; size $12 \times 7\frac{1}{4}$; $9\frac{3}{4} \times 5\frac{1}{4}$.

THE SAME WORK.

Another copy of the tenth volume, beginning as above:—

ذیکوترین محمد و عالی ترین اثنیہ الخ *

Written in Nim *Shikastah*.

Not dated ; 19th century.

No. 759.

fol. 263 : lines 25 ; size $12 \times 8\frac{1}{4}$; $9\frac{3}{4} \times 5\frac{1}{2}$.

THE SAME WORK.

The tenth volume (second *Daftar* or *Shatr*).

Beginning:—

آغاز دفتر دوم از کتاب شاهنامہ بزرگ کہ مشتمل است بر احوال
ظہر مال الخ *

Written in hasty Ta'liq
Not dated: 19th century.

No. 760.

fol. 180: lines 19: size $13\frac{1}{2} \times 9$: 9×6 .

THE SAME WORK

The eleventh volume.
Beginning:—

انواع محمّدت و ستایش و افسام شک و نیایش الهی *

Written in different hands.
Not dated: 19th century.

No. 761.

fol. 299: lines 19: size $12\frac{1}{2} \times 8\frac{1}{2}$: $9 \times 6\frac{1}{2}$.

THE SAME WORK.

Fol. 1-144. This portion, called in the subscription 'the fifth *Jild* of the Khwurshid Nāmāh' تمام شد جلد پنجم خورشید نامه, corresponds to the twelfth volume of the entire work.

Beginning:—

زبان انسان شمع انجمن سخن و قی تواند شد الهی *

Fol. 145-299. This is called 'the sixth *Jild* of the Khwurshid Nāmāh' جلد ششم خورشید نامه, and forms therefore the continuation of the preceding portion.

Beginning:—

امرا و اریان اخبار و ذفالان آثار چندی روایت کرده اند که چون صاحبقران

اکبر پوست درخت الهی *

Written in Nim Shikastah.
Not dated: 19th century

No. 762.

fol. 272; lines 25; size 12×8 ; $9\frac{1}{2} \times 5\frac{1}{2}$.

THE SAME WORK.

Another copy of the twelfth volume, beginning as above.

Written in hasty Ta'liq.

Not dated: 19th century.

Some folios at the beginning are damaged by worms.

No. 763.

fol. 172; lines 19; size $13\frac{1}{2} \times 9\frac{1}{4}$; $9\frac{1}{4} \times 6\frac{3}{4}$.

THE SAME WORK.

This volume, called the third *Jild* of the third *Bahâr*, جلد سوم، begins thus —

جميع انواع ثناء و افسام ستایش بلا انتما سزاوار جذاب مقدس
خداوندیست النخ *

Written in ordinary Indian Ta'liq.

Dated, 11 *Shawwâl*, A.H. 1257

No. 764.

fol. 473; lines 19; size $13 \times 9\frac{1}{4}$; 9×6 .

THE SAME WORK

This MS. comprises three books

Foll. 1-141. In the colophon this is called 'the first *Shatr* of the fourteenth *Jild*,' چهاردهم نوشتن خیال،

Beginning:—

آغاز جلد چهاردهم از کتب بوسنان خیال که مشتمل است بر احوال
صاحبقران اصغر النخ *

The transcription of this part was completed, *Muharram*, A.H. 1255, in the house of Maulavi 'Alam 'Alî, at Mahdî Bâg, Calcutta.

Foll. 142-237. The second *Shatr* of the preceding *Jild*.

Beginning:—

آغاز شطر دوم از جلد چهاردهم که مشتمل است بر دو فصل
VOL. VIII.

This *Shatr* is dated, 5 Dulqad, A H. 1254.

Foll. 238-473. Second of the two *Fuṣl* of the *Khâtimah*, or the fifteenth volume of the entire work.

Beginning:—

الحمد لله الاول بلا اول و الآخر بلا آخر له *

Written in Nim *Shika-stah*.

No. 765.

foll. 188; lines 13. size $9 \times 6\frac{1}{4}$; $6\frac{1}{2} \times 4\frac{1}{4}$.

THE SAME WORK.

The *Khâtimah* or conclusion beginning:—

خاتمة الكتاب بوستان خیال و ذکر کدخدائی صاحبفران با ملکه النجم *

In the subscription it is called the sixteenth volume. جلد شانزدهم
بستان خیال.

Written in careless *Ta'liq*.

Dated. 7 Rabî' I., A H. 1200.

Scribe: ریس الدین علی.

No. 766.

foll. 7; lines 13; size $9\frac{1}{4} \times 6$; $7 \times 3\frac{1}{2}$.

قصه سلطان محمود

QIṢṢAH-I SULTÂN MAHMÛD.

A story. The name of the author is not given in the text, and the title of the work is taken from the opening line:—

Beginning:—

قصه سلطان محمود غزنوی آورده اند که روزی سلطان محمود

در تخت پادشاهی نرسیده بود النجم *

The story runs thus:—

One night Sultân Maḥmûd goes round the city in the guise of a *Kutwâl*. He happens to pass by the side of his Wazîr's house, and sees a young man attempting to scale the wall of the building. Maḥmûd catches hold of the youth, who requests Maḥmûd to take

him (the youth) to his father for a bail. This is done: but the father, a pious man, refuses to release his son. Maḥmūd then takes him to one of his (the youth's) friends, who releases him on bail on undertaking to produce him in Court in the morning. The youth then relates the incident to his friend, that both he and the Wazīr's daughter were maktab-friends, and that for six months he had been visiting the Wazīr's daughter every night, when each of them recited to the other fifteen chapters of the Qurān. The youth, with his friend's permission, goes to pay his last visit to the Wazīr's daughter. Maḥmūd, who overhears the youth's story narrated to his friend, follows the youth, and finds that the two friends, after reciting the Qurān, part with each other with tears and cries and the Wazīr's daughter promises to appear in disguise before her friend at the time of his execution. In the morning, when preparation was being made for the execution of the youth, Maḥmūd sends for the Wazīr, whom the king asks to recognise the disguised person. The Wazīr detects his daughter, to his great shame and surprise. Maḥmūd relates the story to the Wazīr, and requests him to effect a marriage between the two, which is done.

Written in ordinary Ta'liq.

Not dated; 19th century.

No. 767.

fol. 102; lines 17; size $11\frac{1}{2} \times 6\frac{3}{4}$; $8\frac{3}{4} \times 4$.

ترجمہ الف لیلہ

TARJUMAH-I-ALF LAYLAH.

A collection of one hundred tales from the Alf Laylah, translated into Persian.

Author: Auḥad bin Aḥmad Bilgrāmī اُوحد بن احمد بلگرامی.

Beginning:—

نیایشی کہ رخسارِ افسانہ را بگلگونہ بیان بیارِ آید الخ *

In the short preface, the author says that he translated into Persian these hundred tales from the Alf Laylah at the desire of his friends.

Written in ordinary Indian Ta'liq.

Dated, 15 Dulqa'ad, A.H. 1251.

Scribe: محمد صنعت الله مقام لکینو.

No. 768.

foll 347, lines 19: size $13 \times 7\frac{1}{4}$: $10 \times 5\frac{1}{4}$

قصه امیر حمزه

QIṢṢAH-I-AMÎR HAMZAH.

An incomplete copy of a Persian romance, without any title or author's name. It seems to be a fragment of the popular romance of Amîr Hamzah, the son of 'Abd ul Muttalib and uncle of the Prophet. The persons, who play conspicuous parts in this version, are Abâ Musham, Miḡrâb Shâh, Naṣr Sayyâr.

The MS opens abruptly with the following Dâstân:—

داستان رفنی نصر سيار بطرف خراسان - مريد ز دست فلک
بی بدياد - هرگز گره بسته کس را نکند *

The MS ends at the beginning of the forty-third Dâstân, with the following words:—

امير دلاور فلعه بغداد اسلام آباد کردد انچه *

For the romance of Hamzah *قصه امير حمزه* see Rieu, ii p 761: Ethé, Bodl. Lib. Catalogue, No. 473; Ethé, India Office Lib. Catalogue, Nos. 784-785 etc.

Written in ordinary Taḡliq

Not dated: 19th century

THE END.

843

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1884

1884

"A book that is shut is but a block"

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NEW DELHI.

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